

WORSHIP UMAMI:
LOOKING FOR BALANCE AND SAVOURINESS IN WORSHIP
BY MEANS OF FOCUS, EMPHASES, TEAM-COLLABORATION, AND
GOSPEL

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ABSTRACT

Worship services are rarely adequately valued and theologically reflected. Not even by those who lead them. But as can be observed in Scripture and in church history, worship services are indispensable to the life of faith. They should be prepared with much care.

The aim of this thesis-project is to evaluate four goals for worship services: (1) the Guidea: bringing focus. (2) The team-approach: introducing balance, creativity, and quality. (3) The emphases-liturgies: adding distinctive components. (4) The Gospel-order: providing the invisible backbone.

I will discuss what was discovered from both the perspective of congregants and team members.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

The Problem

The title of this thesis-project might raise some eyebrows. Worship umami, what is that? Well, umami has, since the beginning of the 21st century been recognized officially as the fifth taste, next to sweet, salty, sour, and bitter. Only recently, scientist have discovered the receptors for this taste on the human tongue. As a matter of fact, umami receptors sit square and prominent in the center of our tongues. And even though science did not for a long time have a scientific backing for what exactly umami was and is, the principle of umami has been used by cooks throughout the world for centuries. Umami occurs naturally in most long-simmered dishes that are made from a combination of vegetables, water, and especially meat.

The long protein chains in the meat are breaking down into their various amino acid building blocks, glutamate chief among them. ... Also present in meat stock is inosinate, which when combined with glutamate creates a perception of umami much greater than the sum of its chemical parts.¹

As we will later see, Pollan uses the same words to describe umami as Alexander Schmemmann uses for worship: The transportation of something “much greater than the sum of its parts.”² And that is exactly what corporate worship liturgies are able to accomplish. By themselves the distinctive parts of worship might be individually helpful, tasty so to speak, but put together in a way that brings forth a balance and umami (savouriness), they produce - to keep with a cooking metaphor

1. Michael Pollan, *Cooked* (New York, NY: Penguin Books, 2014), 168-169.

2. Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1973), 25.

from Pollan “an illusion of ‘body.’”³ This umami, this body, this richness, thickness, meatiness, brothiness, wholesomeness or whatever you might call “it” makes a stew a good stew. But “it” cannot easily be identified. Because “it” is more than the sum of its parts.

For a worship planner the meat could be the Scripture reading, the worship in song, or the sermon. The vegetables could be represented by prayer, testimonies, and the Lord’s Supper. But then there is the water. And water is what brings all together. The water of the worship planner is the Holy Spirit who moves around all components, combines them, enriches them, conflates them, makes them more flavorful together than they originally would be by themselves. Without water there is no stew. Without the Holy Spirit there is no worship service.

As hard as it is for us humans to describe just what exactly food-umami is, it is also hard for us worshippers to describe just what exactly worship-umami is. But we all have felt it. At least I hope we have. It’s the moment in which all dryness, all work, all humaneness transforms in an altogether different aggregate state, namely that of worship.

And with so many things – not all of course - in our Christian faith, the complementary nature of the works of God and the works of man are hard to distinguish at times. They intermingle. They fuse. And that is not a bad thing. It is just hard to dissect and label appropriately. Worship fits this complementary category as it sits right at the intersection of God’s will and human longing. As with all intersections in this world: If you want to stay there, you need to brace yourself. You need to prepare yourself. You need to be ready and willing to dodge what is coming your way. Some of us pastors are not as prepared as we should be. Most of the time,

3. Pollan, *Cooked*, 170.

I am not either. This thesis-project is a promise and a reminder to myself that preparation is a blessed task. My prayer is that this will not only be the case for me. Above, we have already learned from the field of cooking. Why should we not learn something from the field of sports?⁴

It is crazy but true: Some athletes prepare four years in order to perform a few minutes or hours at the Olympics or the World Cup. They know years in advance just when their bodies have to be in top shape and their skills have to peak. Rarely is such preparation done in isolation. A team of coaches, trainers, doctors, nutritionists, family and friends support the athlete. The training will incorporate different aspects, certain time-bound priorities and various emphases to ensure the athlete's overall versatility. All work is governed and directed by this one big day or short tournament months or years ahead. This strenuous preparation draws its value only from knowing that all combined efforts will find its output in a single – hopefully successful - competition. All local, regional, and national championships are only necessary stops on the road to the final destination. The performance in this last contest alone will determine if all the previous hard work was worth it.

If only we pastors would take our preparation for church services as serious as athletes take their athletic aspirations. No, I am not saying church services are competitions, unless you factor Satan in. I am saying, however, that each one of them is more important than all Olympics put together. Yes, most of us preach weekly, not every four years. But is the corporate worship on any given Sunday not worth the effort to prepare like an athlete prepares for the Olympics? Agreed, the reward might not be a gold medal, a trophy or world fame. The reward might in most

4. In the literature concerning liturgies you will find three predominant metaphors: architecture drama (story), and food. I am happy to contribute to the latter and add some sports as well.

cases even be invisible or prolonged. But in terms of connecting non-Christians to God, or encouraging Christians to grow deeper in their relationship to God there still is no better time or place than corporate worship. Corporate worship services are the pastor's Olympics. Every week. This provocative observation will drive this paper. Like an athlete, the pastor who is preaching on Sunday should prepare himself accordingly. He/she should have but one single big idea for the worship service. His/her preparatory period should not be counted in hours, but months. And his style of preparation should not be one of isolation but of team orientation. His/her liturgies should enable varying emphases for the good of the overall versatility of the congregation. And he/she should always know that the Gospel drives each service.

My goal is to combine these aspects into a dynamic, savouriness balance: worship umami, something that is more than the sum of its parts, something so flavorful and tasty you cannot wait to have more.⁵ The ThinkHouse Project (THP) will be the tool that will put this proposition to the test. Towards the end of this chapter I will talk more about my assumptions.

Goal One: The Guidea-concept

My observations of responses from church goers to sermons concur with these of Haddon Robinson:

Judging from the uncomprehending way in which the listeners talk about a sermon, it is hard to believe that they have listened to a *message*. Instead the responses indicate that they leave with a basketful of fragments but no adequate sense of the whole.⁶

5. I will explain with more detail in chapter 5 just what exactly I mean by worship-umami.

6. Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, third ed. (Grand Rapids, MI: Baker Academic, 2014), 16.

I remember reading these sentences roughly four years ago and feeling convicted. Turning his attention to preachers Robinson proceeds: “Unfortunately, some of us preach as we have listened.”⁷ His solution to this kind of arbitrariness is the “big idea” which is drawn from a specific biblical text. His approach does not only narrow the focus from seemingly unrelated ideas in a sermon to one single idea, thus battling the fragmentation of a sermon. More so, his goal of the single “big idea” is the overall increase of the effectiveness of the sermon.

Haddon W. Robinson quotes J.H. Jowett in his Yale lectures on preaching with these trenchant words:

I have a conviction that no sermon is ready for preaching, nor ready for writing out, until we can express its theme in a short pregnant sentence as clear as crystal.⁸

David A. Currie takes Robinson’s approach to preaching one significant step further. In his book *The Big Idea of Biblical Worship* which started my interest in this topic, he adapts the single focus of the sermon and makes it the focus of the whole worship service.

The ‘Big Idea’ of this book is that biblical worship should flow out of the central idea of a Scripture passage in a way similar to how biblical preaching does. The same exegetical idea that informs the homiletical idea that shapes the sermon can also inform the ‘liturgical’ ideas that shape the rest of the service.⁹

One significant goal of his is to conquer the “Saturday Night Specials” and help preachers and worship leaders work together more closely and harmoniously ... ‘so that with one mind and one voice you may glorify the God and father of our Lord Jesus Christ’ (Rom. 15:6). ... [T]he divorce of worship

7. Robinson, *Biblical Preaching*, 16.

8. Robinson, *Biblical Preaching*, 18. The assumption about the effectiveness of a single idea is not the invention of homileticians but is taken for granted by most secular rhetoricians as well. See Robinson, 17.

9. David A. Currie, *The Big Idea of Biblical Worship: The Development and Leadership of Expository Services* (Peabody, MA: Hendrickson Publishers, 2017), 2. My approach will differ from Currie’s in such way that my “liturgical ideas” are pretty much set in the emphases-services and the “big idea” will be matched with the liturgy which is most compatible to it.

and preaching is as tragic and harmful to the children of God as marital divorce is to the children of husband and wife. Moreover, it reflects a deeper and even more destructive divorce between worship and the Bible.¹⁰

The combination of a Scripture-focused big idea sets planners free, enables creativity, and honors personality.

What blueprints are to builders and recipes are to cooks, liturgical ideas are to worship leaders. They provide unity and focus that encourage preparation and coordination, creating contexts for the *whole* word of God to guide the *whole* person. ... Clear plans and processes should be more liberating than restrictive. Master builders and chefs are not slaves to their blueprints and recipes. These structures actually release creativity by providing boundaries within which customization for the needs of others and personalization reflecting gifts of the makers may be appropriately expressed.¹¹

Churches and denominations do not just identify themselves over a liturgic structure, classic, or contemporary approaches in liturgy, but also over the quantifier of components. In their chosen approach itself they appoint to certain parts of the service a special role or importance (i.e. the sermon or the Lord's Supper). This weighing of components is necessary and every officiant and planner of corporate worship services does it because it ensures the appropriate balance.

Throughout this thesis-project I will be looking for the balance of people-involvement, preparation, and focus as well as balance of components in corporate worship, balance of old and new, balance of priorities and sideshows, and balance in edification.¹²

10. Currie, *The Big Idea*, 3.

11. Currie, *The Big Idea*, 33.

12. It is interesting that Cranmer's approach can be summarized at least partially under the "balance" tag as well. For him, balance was not between new and old, but a whole attitude of moderation, broadmindedness, humility, and sensitivity. See Mark Ashton, "Following in Cranmer's Footsteps," in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan 2002), 87ff.

But how does one choose content?¹³ And how does one express it adequately? Does one incorporate everything church history has brought forward? That would make for very long church services. Or does one pick and choose? But then: which criterion or criteria are used for choosing? Personal or communal taste? Historical or denominational tradition? Current culture? Time available on Sundays? Biblical theology? Impact on congregants? Social concerns? All these factors are important (some more than others), but they, neither alone, nor combined lead to balance. They overwhelm more than they bring clarity. In chapter three I will list and engage with components that have proven to be biblical, historical, and valuable. The appearance of these components and their position in corporate worship, however, will not be guided by taste, tradition, culture, time, theology or impact.

It will be guided by what Currie calls “the big idea of worship” and I renamed “Guidea” for the THP.¹⁴ The Guidea of course remains the big idea of a single unit of biblical text, that not only shapes the sermon, but the whole corporate worship. It will determine which and how components are used, and which kind of liturgy fits the storyline of each Guidea best.

If those involved in worship are in agreement about its content in Scripture, then they can filter that common biblical content through their particular set of contexts, as at least partially represented in the diversity of their worship planning team. The results are individual components that more fully reflect what God is saying in his word in ways that can be received and re-echoed in the uniqueness of that particular worshipping community.¹⁵

13. See also Currie, *The Big Idea*, 5ff.

14. I find the label “big idea” helpful, but prefer the neologism *Guidea* because it does not just assume the importance of the idea (as in “big”) but looks for guidance from the idea for all that comes in contact with it.

15. Currie, *The Big Idea*, 6.

The Guidea connects all components in worship in a certain denominational setting. My personal setting – more of that later - is that of a predominantly white, evangelical-charismatic free church, originating from a circle of evangelical-minded believers formerly associated with the German Lutheran church. So, traditional components of high church Lutheran liturgy (i.e. the Lord's Prayer or a hymn accompanied by the organ) are as much part of the order of worship as are the relatively non-traditional liturgic approaches to the Lord's Supper, general prayer and contemporary worship.

With that said, it could be argued that this Guidea-approach could very well lead to another arbitrariness, namely that of unpredictability, creating its own imbalance due to the worship planners worship-makeup. I am trying to counter this with four Gospel-structured "sets of liturgies" governed by the emphases-principle (see goal three below) based on biblical origin.

Goal Two: Creative Long-Term Team-Approach

The second issue of imbalance in the history of liturgy is the participation of the congregation, or better put, the absence of participation. Historically, very few people have been included in the preparation of corporate worship. It was mainly limited to those people who were absolutely required for the operability of the service. But even the congregation is – for the most part of the worship service in general at least – more passive than active. I want to counter this problem with a creative long-term team-approach in preparation, giving dozens of people a new ownership in corporate worship. That is at least one part liturgies are there for.

Liturgy is the translation of the Greek word *leitourgia*, meaning

'the work of the people'. It refers to actions that worshipers undertake in order to do the work of worship. Since all worshipers engage in some degree in the actions of worship, all worshipers engage in liturgy. Liturgy is not a 'bad' or 'good' word – it is simply a word – a biblical word that reminds us that whatever worship acts we offer to God constitute our liturgy.¹⁶

So, no matter the background of the church, the tradition, or the denomination, church services are always filled with liturgy because people are “at work” to worship God in a certain way, or certain order. As soon as more than one person is involved, time for preparation is of essence. The above mentioned “Saturday Night Specials” are an easy opt-out for preachers who shy away from planning. But I agree with Currie that “[f]ailing to plan is planning to fail.”¹⁷ What might “work” for the pastor’s spontaneous preparation stops working, or produces at least frustration once a team is involved. My team is called the ThinkHouse Project (THP).

As the foundation of the ThinkHouse Project there must be a solid, biblical theology of corporate worship (chapter two). An engagement with literature concerning Gospel-centred corporate worship liturgies, their components, structure and style will be presented in chapter three.

In chapter four I will explain the THP in more detail. This project-team consists of four groups:

- (1) FrameWork: theology and Guidea
- (2) BeatSite: music
- (3) WorkShop: creativity/participation
- (4) WordAble: Scripture selection/reading

16. Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, MI: Baker Academic, 2010), 39.

17. Currie, *The Big Idea*, 33.

An evaluation of the project will be found in chapter five. The practical overall goal is for the *project* to become a successful *program* that will impact our church (and maybe others) for the next decades.

Goals Three and Four: The Emphases-Principle

In Gospel-Structured Liturgies

What liturgy has done well for centuries is to give stability and recognition value to worship. But liturgy does more than that. It tells a story.

The structure of a church's liturgy also inevitably tells its understanding of the gospel story. This means the worship structures that communicate the gospel are themselves shaped by the gospel. ... Worship cannot simply be a matter of arbitrary choice, church tradition, personal preference, or cultural appeal. There are foundational truths in the gospel of Christ's redeeming work that do not change if the gospel is to remain the gospel. So, if our worship structures are to tell this story consistently, then there must be certain aspects of our worship that remain consistent.¹⁸

People need consistency. The gospel-structure, goal four, provides just that. People like to know what they have to expect, especially in church. Here too, a comparison to food is helpful.

Every cuisine has its characteristic 'flavor principle' [A]s soon as we encounter a familiar flavor principle, we know what we're eating and can relax in the knowledge that our dinner has been prepared according to a set of time-tested rules, and so probably won't kill us or make us sick.¹⁹

The Gospel has been tested by time and did not come out wanting. It hasn't made one person sick. To me it makes sense to structure worship services around

18. Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids, MI: Baker Academic, 2009), 85.

19. Pollan, *Cooked*, 164. Interestingly, as with food, worshipers like what they are used to, not necessarily what is biblical or healthy. The taste for worship, like food often is more learned, individual, and shaped by culture than we think.

the Gospel since it is a divine entity that has the power to change lives. The Gospel-structure, however, is not just able to give order to a service, it provides opportunity for emphases. It will be these emphases that display the Gospel in a heightened sense.

While it would be a violation of people to simply override what they like, it can also be a violation of sound worship-principles to stick to the familiar, being content with things that “don’t kill us.” We should expect a little more from worship.

Some people who already know what to expect, don’t expect anything anymore. The third goal thus deals with emphases-liturgies that give room for the respective Guidea to develop and shape the service.

These four liturgies - or orders of worship if you will - are all organized around a Gospel-structure and have their respective emphasis.

- (1) The Lord’s Supper is taken within an evangelistic service which demonstrates that God still saves and adds to the flock.
- (2) A time of personal testimony to emphasize God’s movement in our midst (with or without a generational approach to battle the effects of the so-called “worship war”). God speaks to people and people speak to people about God.
- (3) A focus on corporate prayer and historic statements of faith symbolizes and reenacts the Gospel story of dependency on God, salvation through Jesus, and life in the power of the Holy Spirit as well as it connects us to generations of Christians before.
- (4) A time of contemplation provides opportunity for a personal encounter with God. We expect to hear from him and (if applicable) publicly share what he put on our hearts.

These liturgies alternate weekly. They produce variation, but they do not forsake steadiness. Most of all, they trust its gospel-structure-backbone.

The Setting

Some of my personal longing for balance is autobiographical. As a soccer player, I was either a team-player, or I ceased to play. Team sport has drawn me to balance. Balance is my equivalent to joy. It is this quest *for* and joy *in* balance that I feel has made me who I am. Or, if I may be honest: Because my skills were limited in many areas of possible expertise (sports, study, friendships, marriage) balance came natural to me. I was and still am depended on the contributions of others and like to contribute myself to their balance as well.

Alone

When I started working as a pastor, I immediately felt an unfortunate imbalance. I felt it in church, in the way things were done and in the compartmentalisation of laity and professional clergy. My job seemed truly unbalanced. In our church there clearly were implicit expectations – maybe not of me personally – but of a pastor in general that I would never live up to. I became aware of my limitations more clearly than ever before. But I had no way out and I doubted my calling. “How can I be a youth minister without having any musical skills? How can I build a relational youth ministry as Andrew Root proposed,²⁰ and I agreed, if I

20. Andrew Root, *Revisiting Relational Youth Ministry: From a Strategy of Influence to a Theology of Incarnation* (Nashville, TN: IVP Books, 2007), 17ff.

prefer solitude and study to hanging out with people?” This search for balance in my occupation haunted me.

I always knew that I was limited. In a way I had made a soccer career out of my limitations. But in 2010 my limitations as a “professional” Christian became existential. In comparison to the two pastors who were with me on staff (one with a 30-year, the other with a 15-year ministry behind them at that time), I came up wanting. “If this is the standard I give up” I thought many a times.

Team

But it was then I realized something important that transformed my ministry. I now know that this was not a unique thought. I now know that many smart people have even written books about it and that I was never alone in my insecurities regarding the pastorate. But for me this thought was profound: “I do not have to do all things well.” Even better, I understood that I did not even have to do some things that I was doing at all. Nevertheless, all necessary things needed to be done well by somebody. So, I stopped comparing myself to my colleagues and started building ministry teams that would do the things that I was unable or unwilling to do but which were indispensable to ministry.

If relational youth ministry was important (and it was and still is) than I needed a team that would relate exceptionally well to our young people. If music was more than a tool, and if corporate worship had to be an integral part of youth ministry, I needed a band, better many bands - better still a leader to lead many bands - which would eventually multiply themselves, worship leaders, prayer leaders etc. If small groups made young people feel welcome, accepted, heard, and showed them compassion, I would need to appoint and enable leaders who could listen, discern,

and speak wisdom into the lives of young people. I could go on, but I assume I made my point.

Thus, I released myself from pastoral solitude and shared responsibilities and leadership with others while always maintaining an overseeing and shepherding role over the complete youth ministry. The results were amazing and a true team effort. Since then three former youth-volunteers have been working on staff in our youth ministry.

Ministry Setting

While it is of course a unique setting – namely my setting – I am convinced that many of the following observations are shared by some of my colleagues in medium-sized or large congregations (attendance between 350 - 1000) throughout the world. While most very large, or mega churches (attendance above 1000) will have a system in play that strives for the same goals for worship as put forth in this paper, they will most likely implement it with paid staff.²¹ For medium-sized churches with a staff of 3-6 this is rarely an option.

The Paulus-Gemeinde Bremen (PGB) has a 110-year heritage that originated from a spiritual/charismatic revival around 1900 in Mülheim an der Ruhr, Germany. The PGB is the largest congregation in the Mülheimer Verband (MV). Our church has an average attendance of 650 adults on Sundays in two services and

21. I am aware that mega churches in the US are labeled such if they claim an attendance above 2000. In my European setting, however, an average attendance of 1000 would constitute mega church status. It might be important to stress up front that my assumptions and suggestions concerning my approach in this paper are targeted to medium-sized churches mentioned above. Also, the main focus of a small church most likely is not on the church service but on fellowship. A small church will not have the human resources to establish a program like the THP. Nevertheless, there are some aspects of my approach that can be helpful even to small churches, as I found out when I presented this material at my denomination's theological leadership summit in November 2019.

approximately 150 children and 150 students in their separate weekly age-focused gatherings. My predecessor had led the church for 38 years before retiring in the Spring of 2018. Twenty of those years he was the only pastor on staff. The transition of him retiring and I leading went smoothly, and so far, there are no threatening effects caused by the change of leadership. I inherited a solid and healthy church but one that was unarguably on the decline. Our leadership structure resembles that of a small church, our financial giving is average at best and there is virtually no spirit of optimism, no grand goal or vision to strive for, yet.

After some general observations about our church services, I will identify two perceived obstacles and one opportunity - related to church services - that established churches like mine are facing and if unattended, can potentially lead to the death of congregations.

General Observations About Our Church Services

When I became the lead pastor in 2018, I knew I would carry the team-approach to ministry over into my new job. It was the only sane thing to do. And for the first few months I did hardly anything other than look at our corporate worship services. I found the same structures at work that I encountered at the beginning of my job as a youth pastor. It is assumed that the lead pastor not only contributes his sermon but singlehandedly plans the whole service, assuming that he is equipped with all necessary skills.

I was surprised to find a very uncreative, time-worn, and even people-vacated area of ministry. The NCD “church test” (NGE in German) from Spring 2018 came to

the same conclusion.²² For most churches within our denomination this seemed to be one of the more obvious areas of need. This imbalance reactivated the team player in me. I identified corporate worship as a problem and I wanted to do something about it. Here are some areas our corporate worship service needed some work in:

It needed more involvement of gifted people.

It needed a better and a more long-term preparation approach.

And it needed a weekly singular focus.

In our church, the lack of people in preparation for church services led to a very uniform and consistent, yet stagnate ministry. It reflected the former lead pastor and his gifts but it did/does not reflect me and my gifts. I thus asked myself: How can I introduce more balance here without destroying my predecessor's admirable work and losing my congregation? I started by making a few observations that led me to counter four "monotony issues" that are characteristic of my church - and maybe of established evangelical free churches in general. These monotony issues will be more fully dealt with in chapter four. It is my assumption that the THP will battle these issues successfully. Here just a short abstract:

22. See Appendix A: NGE-Test: Numbers for preparation, participation of people and connecting to God in church service are well below average.

Monotony through Randomness vs. The Big Idea of Worship: Corporate church services should not be random. The Guidea should move all other aspects of the worship: i.e. Bible reading, creative parts, music, testimonies.

Monotony in Person vs. Team Approach: The pastor who functions as a “egg-laying-wool-milk-sow”²³ is a thing of the past. Neither is the pastor able to do everything well, nor does the congregation want the pastor to do everything. A team, responsible for preparing and conducting worship services much better reflects the distribution of gifts in Christ’s body, the church.

Monotony in Preparation vs. Creativity: Churches over time get used to the way things are done. But they come alive when old things are addressed in a fresh and meaningful way by creative humans who can connect the God-story anew with the story of the people. By allowing time for the preparation of services and involving creative human resources in preparation and leadership, the corporate worship will benefit tremendously.

Monotony in Focus vs. Emphasis-Oriented Gospel-Worship: The need for a set liturgy, stability and repetition will here be connected as well as challenged by variety and diversity. Each of these four liturgies will have a Gospel-structure and one peculiar focus (evangelistic Lord’s Supper, prayer, testimony/generation-song, and contemplation/impression).

23. “Die eierlegende Wollmilchsau” is a German *terminus technicus* for someone who can do all things and can do all things well, like an animal that lays eggs, gives wool and milk, and whose meat you can eat.

Obstacle 1: A Well-Worn Legacy

All over the world we witness athletes and celebrities on TV or the papers who are well passed their zenith. While distant observers recognize this deterioration from afar it seems not as obvious to the people themselves. The same goes for global economic players, family-run business, sports-teams and churches. In the long run, many an eldership board is putting more trust in the past successes of their church than in the future possibilities of the kingdom-land yet to inherit. A church that stops looking ahead because it is in love with its own legacy is trotting in dangerous waters.

In my humble opinion, my church is treading in dangerous waters. No, we have not shifted from clear to murky water intentionally. We just did not notice the slow change in the current that swept us away.

In the past our church service felt like a well-worn coat. It fit. It had fit for the last 15 years. And it was very comfortable. We were once on the leading edge of innovative worship services in our denomination and the whole region. Since most other congregations were so much smaller, we gradually accepted the “truth” that none of the other congregations in our denomination, Mülheimer Verband (MV), had anything to give or to teach to us. We were stand-alone, exemplary. We became isolated and throned above any criticism. Our services were the “best”.

Only small changes occurred, and only microscopic patches of new fabric were added over the years in order to keep the undergarment from showing through the now worn-out coat. Yes, our church services had a calming, assuring and steady feel to it. “It is nice here” people would often say. And it really was/is. But “nice” is not enough.

We grew accustomed to the “way we do church”. But numbers don't lie, even if they do not answer all questions. For the last decade attendance has not moved at all. Steady would be too weak of a word. We have had between 630-650 attendants every Sunday for the last 12 years. Church membership has risen dramatically in the same period but has had no influence whatsoever on attendance.²⁴

Church members happily grew old with their lead pastor who did an amazing job keeping the church afloat. But around the same time, he maxed out on his leadership, the church maxed out on church attendance. Differently put: Because he - unintentionally - stopped actively and progressively leading the church about ten-twelve years ago, the church stopped growing. Because the lead shepherd shied away from new frontiers, his flock became content with the status quo.²⁵

Obstacle 2: A Solid But Content Worship Body

I sometimes think it might be easier to bury a church and make a fresh start than turn around a tanker that has been on the same course for a very long time. I understand why church planting, building a new ship, might be seen as a more effective approach than slowly redirecting an old vessel. But aren't these old churches worth it? Are the people not worth it? I believe so, yet it is hard and frustrating work, because contentment is hard to break. If there is a lack of

24. I am aware of the studies that blame the decline of church attendance on the travel pattern or recreational preferences of post-modern people. The growth in church membership, however, should have at least done something to contest this tendency.

25. This seems to be a recurring pattern with leading pastors with decades of ministry behind them. They do not see the necessity to pass the baton while still on the up. They tend to hold on too long to their senior leadership, thus making it unnecessarily hard for their congregations and their potential successors. See William Vanderbloemen, *Next: Pastoral succession that Works* (Grand Rapids, MI: Baker Books, 2014) 22ff.

understanding of one's own complacency, the need for change is never evident.

Thus, proposed new ways of doing things are frequently seen as a critique of the old which by definition was/is always good. And I get that. People have genuinely worshipped God in this way for a long time. Who would dare tell them that all this is now obsolete or outdated? Of course, I do not tell them. Yes, I want change. But I also want to strive for balance.²⁶ And not just any balance. I want biblical Gospel-balance. I want more, not less for my congregation. The truth is: our church services have not incorporated all elements of a Gospel-structured corporate worship.

So, while I am commending the genuine relationship our church people have to the God who revealed himself to them, I am also, at the same time, working on what this relationship could look like for them and a new generation that should and wants to respond with the *same faith*, gratitude and obedience but not necessarily in the *same form* as did the previous generations.

One great opportunity: A New Generation to Reach

I am grateful that most people in my congregation understand and are supportive of change for one and one reason alone. They support change for the benefit of people who are not yet sitting in our pews and have not yet been saved by Christ. It is this very salvation of others which is more important than a stable and comforting church home to them. And to me, next to addressing the theology of

26. I chose not to structure my survey in terms that could give people the impression I was interested in evaluating the former (assumedly bad) and new (assumedly better) way of doing things. Rather, I chose to simply ask about things which could be observed but not compared. The only exception might be the question about the perception of creativity. As I am now on the “after-side” of evaluating the survey I am happy to report that no friction or irritation occurred in the church body due to the survey.

worship, this is the second important angle for introducing well-needed change in our corporate worship services. The goal to reach the lost is the single greatest inheritance our lead pastor bestowed on our church. Combined with adjustments and updated Gospel-worship formats, this inherited longing for God to rescue sinners might have the powerful potential of two rivers becoming one vibrant stream.

A change of corporate worship format or corporate worship preparation without an evangelistic DNA would be a waste of effort and time. And not utilizing the evangelistic DNA, having it domesticated by cautious and tiresome services would be a great disservice as well.

Thesis-Project

In this section I will be restating my hypothesis from above and will provide more detail about my goals. Since the much larger part of what the ThinkHouse project works on does not occur in the open, but in the studies, meeting rooms and workshops, I decided to work with a “two separate one-group, after-only method without pretesting” in designing the project. Instead of drawing up two separate surveys which would have been hard to evaluate I gave everyone who was not part of the THP an opt-out opportunity at the end of the general survey. This worked very well.

The last part of the survey was answered by members of the ThinkHouse Project team only, because they have the inside knowledge of what it practically meant to prepare and conduct these worship services. They put in the time, the effort, the creativity, the energy and have often been on the receiving end of sharp deadlines and frustration with other members of the group, especially with the pastors on staff. This group evaluated the process of preparation, the team work

itself, considered what worked and what did not work, and shed light on the question if more ownership through direct participation in the services has been attained by them personally.

The larger “general group”²⁷ was made up of church members of all ages and social and financial backgrounds. I chose the same people who participated in the NGE test of 2018. They were comprised of appr. 70 people in leadership positions, appr. 220 volunteers without a small group and appr. 220 volunteers who do participate in our small group ministry. Of these roughly 500 people, 303 (256 members; 47 non-members) participated and 272 completed the survey. Of these 272 people 36 were participants of the THP. The two groups will test these three hypotheses:

First Assumption: THP Will Battle Monotony

The new ThinkHouse project will counter the effect of the monotony issues. The survey will evaluate how “the big idea of worship” has helped the two groups to focus on and receive the message of the service. Questions about the value of clarity, goals, and applications will be asked. Then the team-approach will be addressed and analysed. An analysis of the value of more involvement of people and their skills, and testimonies will be conducted.

Both groups will have a chance to interpret the creativity aspect of the project and evaluate its benefit to the big idea and how it was communicated in the Gospel-structure. Lastly both groups will be asked to assess or rate the value of the

27. This is the term I use to refer to “regular” congregants who were part of the survey in chapter five.

emphases-focused services and how these may have broadened and deepened their experience of God in worship.

Second Assumption: THP Will Increase Effectiveness

The new ThinkHouse project will greatly boost the overall effectiveness of the church service for the whole congregation. Effectiveness here does not describe an evaluation about input and output and how they relate to each other but rather points to the impact of the work done and the practical consequences the services had on the lives of people (i.e. accessibility of God). I am seeking answers for following questions: What effects did the church services have on your life and how did they help you to praise God, edify each other and live your discipleship more concretely? Were the stage design, the art, the give-aways, and the proposed applications helpful and actually implemented? Were you challenged to embrace the Gospel in all its intricacies?

Third Assumption: THP Will Create More Ownership

Third Assumption: The new ThinkHouse project will introduce dozens of people to a new church-service-ownership by direct participation. Here, as stated above, the “THP group”²⁸ will be the focus and will reflect on their own work, the meaning and significance of their contribution to the project as well as to the church services. The satisfaction of the preparation process will be evaluated and suggestions will be gathered and incorporated if expedient.

28. This is the term I use to refer to the project-team in chapter five.

These three assumptions will all be incorporated and be put to the test by the four goals (Guidea, long-term team-approach, emphases-services, and Gospel liturgy) the survey is structured around.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATION

What is biblical corporate worship and what is its theological basis in the New Testament? Based on these two questions I will now explore if and how the answers to these questions are reflected or should be incorporated in our contemporary worship.

I will then remark on three Greek terms used for worship in the New Testament, then look at Jesus, how and in which context he worshipped, and will pick up with the chief theologian of the early church, Paul, and treat him likewise. I will then proceed with a very brief biblical summary of worship theology in the Acts of the Apostles.

All this will give the background for some of the distinctive early church practices in worship. Not only will these answers be beneficial to the curious pastor, but they will also provide content and emphases for church services. Most major components of corporate worship will be discussed more systematically in the literary review in chapter three.

What kind of worship? Corporate Worship

For the task of this paper “worship” will have to be more narrowly defined. I know that much can and should be said about worship that puts congregational and communal worship in its proper place within a more general and holistic worship approach, but this is not the task of this paper. Since my worship-focus is solely the

corporate worship in the church, I will only address individual worship or lifestyle worship (with its emphasis on offering/sacrifice) if it is tied to the narrower goal of this paper. The corporate aspect of worship is also what I will tie the “long-term team-approach” of worship preparation to. The fact that church worship is corporate could lead one to believe that “corporate preparation” for “corporate worship” is not only possible, but preferable. I do affirm the holistic and discipleship-focused approach of worship, but a discussion of it would strain the scope of this present study.¹

My interest in this chapter, however, lies in the theology of corporate worship or what Lutherans have called the liturgical order of Gospel-centered worship.

Christian liturgy or a liturgical order refers to the public practice, the ritual enactment of Word and Sacrament. The ritual or liturgical order holds, sustains, and shapes worship of the gathered people according to the gospel.²

But there *is* a connection between “all life as worship” and “liturgic worship in church”. And this connection alone is worth promoting the value of church services. “Liturgy that immerses the people of God in the rhythms of grace doesn’t merely train them for gospel-centered worship; it trains them for gospel-centered lives.”³ And because no form of training hardly ever happens in isolation, worship preparation as

1. For worship as lifestyle see Paul Waitman Hoon, *The Integrity of Worship* (Nashville: Abingdon, 1971), 17ff. Peterson, David G., *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2002), 52. “Worship is a comprehensive category in the New Testament, describing our engagement with God through faith in Jesus Christ and what he has done for us. Such faith will express itself in daily obedience or service to God in every sphere of life.” Similarly John M. Frame, *Worship in Spirit and Truth: A Refreshing Study of the Principles and Practice of Biblical Worship* (Phillipsburg: Presbyterian and Reformed Publishing, 1996), 11. “Redemption is the means; worship is the goal. In one sense, worship is the whole point of everything. It is the purpose of history, the goal of the whole Christian story. Worship is not one segment of the Christian life among others. Worship is the entire Christian life, seen as a priestly offering to God.”

2. Dirk G. Lange, “Finding a language for Faith: Liturgy and Worship,” in *A Journal of Theology*, 56 no 2 (Summer 2017), 158. However, my approach will not focus on the sacramental aspects of liturgy.

3. Mike Cospers, *Rhythms of Grace: How the Church’s Worship Tells the Story of the Gospel* (Wheaton, IL: Crossway, 2013), 124.

a discipleship-area benefits from communal preparation. Why should the immersion into the rhythms of grace be limited to the liturgy? They can also be part of the preparation process as well. It is commonly agreed upon, that the one preparing a lesson benefits the most from it. How much more so if this preparation is undergone in a gracious team-rhythm? Giving ample time for preparation for the team is in itself a gracious approach to worship, teaching, conveying truth and “doing church”.

I will focus on the effect and importance of this Gospel-liturgy in the next chapter. I will now look at the distinctive terms used to describe worship in the New Testament.

Terms for worship (as represented by the Greek words discussed below) do not appear frequently in the Gospels which does not mean worship was a peripheral subject. It simply “is so omnipresent that it is more assumed than mentioned.”⁴

However, I focus on the three most common words for worship which are mentioned in the Greek New Testament and the Septuagint (LXX) as they will reappear occasionally in the course of this study.⁵

1) *Proskynein*: The most familiar word used for worship in the New Testament is a form of the Greek verb *προσκυνέω* (translated from the Hebrew *hāwāh*) which means “to surrender” or “to submit”. The most literal meaning in the Old Testament is

4. C. S. Farris, “Worship,” in *Dictionary of Jesus and the Gospels*, eds. Joel B. Green et al (Downers Grove, IL: InterVarsity Press, 1992), 891.

5. Other related words to the concept of worship found in the New Testament which are not further discussed in this paper are *προσέρχομαι* – drawing near; *ἀπαρχή* - first offering; *εὐλαβέομαι* – to show reverent regard for; *θρησκεία* - religion, piety; *εὐσεβής* - being devoted to a proper expression of religious beliefs; *σέβομαι* - to worship, to venerate; *φοβέομαι* - to reverence, to worship with the implication of awe bordering on fear.

“to bend at the waist”⁶ or “to bow down low.”⁷ In the LXX it can point to inward and outward propensity, but does not necessarily entail the notion of affection or intimacy.

Submission is the fundamental disposition indicated by these words [*proskynein* and *histahawah*], with the note of adoration or praise being suggested by certain particular contexts.⁸

The whole body seems to be respectfully involved in this kind of worship, which could include the kissing of feet, robes, or the ground.⁹ If spontaneous, it was “motivated by *awe and gratitude*” (e.g. Gen 24:26-27), could include sacrifices as well as public adoration, and was “mostly used to describe the responses that people make to Jesus in his earthy ministry” (e.g. Matt 14:33; 28:9; John 9:38).¹⁰

2) *Latreuein*: Outside the Bible, the Greek verb *λατρεύω* (taken from the Hebrew *‘abad*) is an uncommon word. In its simplest form it means “to serve” and the Septuagint uses it to refer “to the service rendered to God or to heathen gods.”¹¹ If a form of the Hebrew *‘abad* was textually linked with worship or cult, it was almost exclusively translated *latreuein* in the LXX.¹² As a verb in the New Testament it designates the performance of any kind of service but when the *ἐκκλησία* is

6. Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament*, s.v. “προσκυνέω,” 218.

7. Kohlenberger/Mounce, *Concise Hebrew-Aramaic Dictionary of the Old Testament*, s.v. “Kohlenberger/Mounce Concise Hebrew–Aramaic Dictionary,” paragraph 7.

8. David G. Peterson, “Worship in the New Testament,” in *Worship: Adoration and Action*, ed. D. A. Carson (Carlisle: Paternoster, 1984), 53.

9. Mounce, *Concise Greek-English Dictionary of the New Testament*, s.v. “προσκυνέω,” paragraph 12602.

10. Peterson, “Worship,” 53.

11. Peterson, “Worship,” 53.

12. Peter Wick, “Die urchristlichen Gottesdienste: Entstehung und Entwicklung im Rahmen der frühjüdischen Tempel-, Synagogen- und Hausfrömmigkeit,” in *Beiträge zur Wissenschaft vom Alten und Neuen Testament* (Stuttgart: Kohlhammer, 2003), 23.

concerned it “is used to describe the new way of relating to God made possible by the Lord Jesus Christ (e.g., Rom 1:9; 12:1; Phil 3:3; Heb 9:14; 12:28).”¹³ In these cases *λατρεύω* can be translated “to perform religious rites, to worship, to venerate.”¹⁴

The noun *λατρεία* in the LXX on the other hand describes a service acted out for the benefit of wages or rewards (Exod 12:25-26; 13:5; Josh 22:27; 1 Chr 28:13). Figuratively speaking both the verb and the noun stand for worship or worship celebrations¹⁵ and could “describe the cultic service of the people as a whole.”¹⁶

Latreuein in the LXX also summarizes well the newly verbalized purpose of Israel after the Exodus: The nation was released from Egyptian bondage for their lifestyle-service to the Lord (Deut 10:12-13).

3) *Leitourgein*: The Greek word *λειτουργέω* (taken from the Hebrew *shārat* / *‘ābad*) outside the Bible describes primarily “the performance of concrete political services” and less frequently means the provision of any kind of service. In a few instances it also identifies the “cultic relationship to the gods.”¹⁷ In the Septuagint, *λειτουργέω* primarily translates the Hebrew *shārat*, and points to the priestly service or official ministry.¹⁸ *Leitourgein* thus becomes the *terminus technicus* for priestly exercise in cultic worship.¹⁹ In the New Testament it can describe the service to

13. Peterson, “Worship,” 54.

14. Louw, *Greek-English Lexicon*, *λατρεύω*.

15. Wick, “Die urchristlichen Gottesdienste,” 23.

16. Peterson, “Engaging,” 179.

17. Wick, “Die urchristlichen Gottesdienste,” 23.

18. J. Lust, et al., *A Greek-English Lexicon of the Septuagint*, s.v. “προσκυνέω,” paragraph 23953.

19. Wick, “Die urchristlichen Gottesdienste,” 24. “In the Septuagint, worship becomes something that is more strictly separated from everyday life and other activities than the Hebrew

others and ministry to the Lord. Luke in Acts 13:1-2 includes both aspects, stressing how the ministry to God could be a blessing to other humans.

The ministry of prophecy and teaching, which was exercised by those especially gifted for the benefit of other believers in the congregation, was a particular way of serving God under the New Covenant.²⁰

In the New Testament, the verb *λειτουργέω* does not feature prominently (Acts 13:2; Rom 15:27; Heb 10:11). The noun *λειτουργία* occurs in six instances (Luke 1:23; 2 Cor 9:12; Phil 2:17; 2:30; Heb 8:6; 9:21).²¹

Worship is not just any kind of topic in the Bible.

The concept of worship dominates the Bible. In Genesis, we discover that the Fall came when man failed to worship God. In Revelation we learn that all of history culminates in an eternal worshipping community in the presence of a loving God. From the beginning in Genesis all the way through to the consummation in Revelation, the doctrine of worship is woven into the warp and woof of the biblical text.²²

Worship is the alpha and omega of biblical knowledge about God. It is how the Creator-God started it (Gen 1:15) and it is how it will end (Rev 19:5) when all the redeemed are gathered. But worship is neither limited to the beginning in Genesis nor the end in Revelation, but spreads itself out between the two book ends. Worship is the sole reason for our human existence in this fallen world. The discontinuation of worship in the Garden brought the Fall. And “human liturgical activity is a reaction to this experienced dissociation of God.”²³ Worship, the theme which dominates

language actually entailed.” With *leiturgein* we see the first hermeneutic emphasis on religious rites, which the Greek translation of the Old Testament wanted to bring to the surface.

20. Peterson, “Worship,” 67. See also Wick, “Die urchristlichen Gottesdienste,” 289. Wick sees the way of Paul’s preaching as a combination of exegetical preaching and “synagogal forms of interpretation.”

21. In some verses *λειτουργέω* and *λειτουργία* function in the same way they do in the LXX. In four verses a clear cultic relationship is present (Luke 1:23; Acts 13:2; Phil 2:17; Heb 9:21).

22. John MacArthur, *The Ultimate Priority: John MacArthur, Jr. On Worship* (Chicago: Moody Press, 1983), 2.

23. Wick, “Die urchristlichen Gottesdienste,” 37.

Scripture needs also to dominate the lives of people who want to associate with God. This means that whenever the congregation assembles, it exemplifies as well as amplifies the doctrine of worship.

I now want to expound on what this exemplification and amplification means in terms of how Jesus, Paul and Luke speak to it. This will enable us to look at what we can know about the worship of the early church. The interactions of Jesus and Paul with the temple and synagogues will be emphasized because these authorities of established Jewish religion are the source which at least partially nourished and shaped the early church worship service.²⁴ “Christian worship is rooted in Jewish worship and [...] the metanarrative of Christian worship is always that of ‘Israel and Jesus.’”²⁵

Corporate Worship and the New Testament:

Jesus and Worship

The perfect worshiper in the New Testament is, of course, Jesus Christ himself, who – being frequently drawn to solitude – even more frequently assembled a trusted ministry group (his disciples) around himself for ministerial tasks which he wanted to be done together.²⁶ Quoting Deut 6:13 in his contest with the Devil (cf.

24. Markus Barth, “Conversion and Conversation: Israel and the Church in Paul’s Epistle to the Ephesians,” *Interpretation* vol. 17 no. 1 (1963), 7-8. Although I disagree with M. Barth’s stance towards the mission to the Jews as “nonsense” (p. 22) I stand with him when he says that one thing often overlooked in scholarship “is the church’s common life with Israel and the Christians’ common life with the Jews.”

25. Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelism for a Postmodern World* (Grand Rapids, MI: Baker Academic, 1999), 102.

26. Similar to the team preparation of church services, the short-term production of great results might have been easier if Jesus – or the pastor – had done it their way without the help of

Luke 4:5-8), Jesus exemplifies and even fulfills the Scripture by worshiping (προσκυνήσεις) and serving His God alone (μόνῳ λατρεύσεις) thus demonstrating his single allegiance to His Father. It is precisely this unpolluted worship of Jesus that makes the admission of sinners to God possible.

In the roughly three-year stint of Jesus's official and recorded Gospel-ministry we see him interacting with both the official and unofficial religion of his day.²⁷ He was neither a stranger to the temple, nor to the synagogues. In order to get to the "heart of worship" for the New Testament church, it is indispensable that we look at how Jesus approached these two settings of liturgic worship services known to him.

Jesus And the Official Religion:

The Temple and Jewish Theology

Biblical worship in the temple – which was the symbol of unity in Judaism in the times of Jesus - was based on three basic forms of devotional activity: sacrifice, prayer and scriptural piety.²⁸

As a typical Northwest Semitic religion, the Israelite worship was centered on the sacrificial cult. ... [The] cult place and the attendant rituals were the primary expression of the national or ethnic religion. The cult was thus at the heart of Jewish worship in both the First and Second Temple periods.²⁹

others. What would have been lost is the teaching moment, the communal struggle and the long-term benefits of hands-on discipling.

27. Lester L. Grabbe, *Judaic Religion in the Second Temple Period* (London: Routledge, 2000), 176. The subheadings "official" for temple and "popular" for synagogue religion (below) were taken from Grabbe but applied differently by the author. "Popular" here attests to worship outside official religion and does not include sects or esoteric practices mentioned by Grabbe.

28. Wick, "Die urchristlichen Gottesdienste," 50, 87.

29. Grabbe, *Judaic Religion*, 129.

Centralized temple-sacrifice helped prevent the syncretism known in other religious traditions. The temple, as the only location for authentic sacrificial worship, made other religious sites obsolete. The predefined times of sacrificial worship in the temple and the consequential sequences of events were also strongly regulated and provision for worship was provided by a strictly hierarchical structure, and a small elite of priests.³⁰ The importance of the temple was stressed from Old Testament times onwards. Diaspora-prayers to God, for example, were required to be physically aligned to Jerusalem and its temple (1 Kgs 8:44-48; Dan 6:11).

Additionally, teaching took place in the temple, “on the mountain of the Lord,” especially during the big Jewish festivals, completely “obedient” to the prophecies in Isaiah 2:2-4 and Micah 4:2. Jesus’ first conscious visit to the temple was as a young, curious student (Luke 2:46f). And during the week leading up to his death he himself taught in the temple daily (Mark 11:18; Luke 21:37; John 18:20).

Formerly limited to the official priesthood, it seems that in the first century there was a concrete challenge for more biblical instruction in the temple by a group of the Pharisees.³¹ “The Pharisees aimed to subordinate the priestly cult under their exposition of Torah.”³² The thrust of the book of Acts seems to suggest that by the time of Jesus anybody could pray and teach at the temple site. Certainly, this was true for Jesus, Peter, Steven and others (cf. Paul in Acts 3:11; cf. John 8:20).

Related to teaching was the aspect of prophecy and theophany. It was expected

30. Wick, “Die urchristlichen Gottesdienste,” 50.

31. It is assumed by the author that the Hebrew Canon was closed and the Jewish religion in first centuries AD experienced a shift towards book-religion. For this change and LXX background see Grabbe, *Judaic Religion*, 49-50.

32. Wick, “Die urchristlichen Gottesdienste,” 62. A group of Torah-observing Jews tried to undermine the influence and status of the priesthood. See also Wick, “Die urchristlichen Gottesdienste,” 85.

from priests and high-priests to have prophetic gifts, but even non-priestly Jews like Simeon and Hannah in Lk 2:25-38 used their prophetic gifts in the vicinity of the temple.³³ In addition, the New Testament records Zacharias having an angelophany in Luke 1:11 and Paul having a christophany in Acts 22:17.³⁴

The temple was also called a house of prayer (Mark 7:17) and was frequented as such by all kinds of people,³⁵ including the Apostles even after the resurrection of Jesus (Acts 3:1-3). In stark contrast to the bureaucratic structure and mediatory presence of priests concerning sacrifices, regular people were able to come to the temple courts spontaneously and pray at all times. Not even the Levites, as the group of official temple worshipers, had a monopoly on praise.³⁶

The temple was also a place for music. Temple singers are mentioned in many biblical text (cf. 1 Chr 20:14-17 and Neh 7:44) and the “founding of the new temple was celebrated with instrumental music by priests and Levites”³⁷ (Ezra 3:10-13). People had high expectations of the temple as the

visible and tangible location of the true worship service with its priestly, sacrificial cult. ... For many this was an enthusiastic experience. ... Visitors were deeply impressed by the architecture of the temple and its magnificent ceremonies.³⁸

33. Wick, “Die urchristlichen Gottesdienste,” 86.

34. It was during prayer that Paul fell into a trance and received a word from the Lord in the temple (Acts 22:18-19).

35. For a summary list of people from all social classes and groups see Wick, “Die urchristlichen Gottesdienste,” 74.

36. Wick, “Die urchristlichen Gottesdienste,” 1.

37. Grabbe, *Judaic Religion*, 143.

38. Wick, “Die urchristlichen Gottesdienste,” 77. It seems that worship services have always been charged with human expectations and the longing of tangible experiences of God in worship. This has not changed.

Still, Jesus and his contemporaries faced a religious life that was domineered by the priesthood and the cult.³⁹ And Jesus, as a Jewish man, took part in this religious life, starting from his childhood passively in his circumcision (Luke 2:21-38) and actively (Luke 2:41-52) when he stuns his worried parents with the pragmatic statement: “Why were you looking for me? Did you not know that I must be in my Father’s house” (Luke 2:49).⁴⁰ Jesus willingly paid the temple tax (δίδραχμα), even though the reason behind it seems to have been primarily “not to give offense” to the collectors (Matt 17:24-27 ESV).

The temple as the presence of God and the center of Jewish religion was not just assumed by Jesus but was acceptable to Jesus until a certain point in his life where he boldly and publicly states that “one greater than the temple is here” (Matt 12:6).⁴¹ Jesus was able to say this because he did in fact “represent God’s royal presence and authority more fully than the temple.”⁴² Thus, the evangelists do not record a single instance of Jesus participating actively in λειτουργέω-worship in the temple, i.e. offering a sacrifice. Probably this is due to himself being the one and only sacrifice.⁴³ The temple as location and the priest as mediator, both functioning as prototypes of Jesus, are fulfilled by Jesus as Savior, who inaugurates the new covenant.

39. Grabbe, *Judaic Religion*, 149.

40. Alternatively, the ESV aptly translates: “Did you not know that I must go about my Father’s business?” The temple is especially held in high esteem by Luke in his Gospel and Acts as the infancy narratives prove.

41. Nicholas T. Wright, *The Challenge of Jesus: Rediscovering who Jesus was and is* (Downers Grove, IL: InterVarsity Press, 1999), 62f.

42. Peterson, “Worship,” 61.

43. Peterson, “Worship,” 55. *Jesus’ teaching* in the New Testament, in line with the great prophets of the Old Testament, seems to have been more interested in ethics than cult whereas the *thrust of his life*, especially the last week, screams “sacrifice”. See John 10:17-18 for Jesus’ death being both divine mandate and voluntary choice.

The exposition of Christ's heavenly priesthood in Hebrews 7 leads into the portrayal of his earthly work as a sacrificial ministry performed with reference to the heavenly sanctuary in Hebrews 8-10. Jesus is a priestly 'minister' (*leitourgos*) of 'the sanctuary, the true tabernacle, set up by the Lord, not man' (8:2). As such, his 'ministry' (*leitourgia*) is superior to that of the priests of Judaism (8:6), since they serve (*latreuousin*) only at 'a sanctuary that is a copy and shadow of what is in heaven' (8:5; cf. 9:23; 10:21). ... Now that the ultimate priestly liturgy has been performed, there is no place for the operation of any human priesthood in an earthly sanctuary.⁴⁴

Later in Matthew 28:18-20 Jesus will be portrayed as a new sanctuary by providing salvation for Jews as well for all people and nations.⁴⁵

In view of this God-ordained and programmatic shift from a *place* of worship where God resides to a *person* of worship who would later reside within humans, it seemed to have been important to Jesus to stress the teaching of private prayer as an authentic display of human relationship to the heavenly Father (Matt 6:6). This focus was not provoked by a general criticism of corporate worship per se, but as criticism of hypocrisy and an ill-focused exhibition of piety. But clearly, with the temple and its sin-offerings fulfilled by the cross (Heb 10:18) and the grave empty (Luke 24:3), believers would necessarily have to be equipped and prepared for this new covenant in terms of their private devotions.⁴⁶ The problem with the temple after the resurrection of Jesus was the sacrificial system with which the temple has been primarily identified.⁴⁷ This pragmatic concept of the "taking away of sin" (Lev 4:20)

44. Peterson, "Worship," 60.

45. It is interesting how Jesus reiterates the established and unattested "salvation is for the Jews" to "salvation is from the Jews" in John 4:22.

46. It is possible that the three main practices performed at the temple (sacrifice, prayer, instruction) which functioned independently from each other, could thus also independently survive in synagogue or private devotion. Since they were not being tied to each other, when sacrifice stopped, the others could live on. See Wick, "Die urchristlichen Gottesdienste," 51.

47. Farris, "Worship," 892. The pericope about the cleansing of the temple which all Gospels have recorded (Matt 21:1-11; Mark 11:15-19; Luke 19:45-48; John 2:13-22) points in this direction. Driving out the moneychangers would put a practical stop to the functionality of the sacrificial system itself as known to Jesus's contemporaries. See also Matt 27:31 in which the tearing of the veil symbolizes a new area of worship.

through recurring blood offerings to a God who was located in the temple is the foundation for the temporary removal of guilt and sin by means of sacrifice. In lieu of the resurrection of Christ, however, Hebrews 10:4 argues for the opposite: The blood of animals no longer has the capacity to remove sins. It is impossible (ἀδύνατον).⁴⁸

One focus of this paper is to demonstrate, how Gospel-worship can and should be the backbone of church services. The greatest guideline, the most wholistic “big idea” of them all is this very concept described above: Christ now is the center of corporate and individual worship. He is savior, redeemer, Lord and King. His Gospel is “God’s Biggest Idea”: the one idea that is foundational to all other small ideas (components, order etc.) which practically fill our corporate worship assemblies.

Despite this change, the temple remains a house of prayer, even a house of worship, but is no longer “an *essential* place for worship of the God of Israel.”⁴⁹ In light of Luke 21:5-6 it can adequately be assessed that even Jesus’s contemporaries must have assumed that the essentiality of the temple could no longer be taken for granted.⁵⁰

In summary, it can be said that the temple worship foreshadowed the Gospel-sacrifice of Jesus. The climax of temple worship as an inbuilt “*protoeuangelion*,” namely, the forgiveness of sins and termination of separation from God is also the epitome of Gospel-worship. The concretion in Jesus, however, is not local but universal, not timebound but eternal.

48. Grabbe, *Judaic Religion*, 131.

49. Farris, “Worship,” 892. Emphasis mine. We find this confrontational aspect of Jesus’ ministry also in other corporate worship settings with Jesus. See the discussion on Luke 4 below.

50. “And while some were speaking of the temple, how it was adorned with noble stones and offerings, [Jesus] said, ‘As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down’” (Luke 21:5-6 ESV).

Jesus And Popular Religion:

The Synagogue and Jewish Theology

The religious vacuum and exclusive worship originating in the temple of Jerusalem has always challenged Jews in the surrounding regions and nations to find other adequate, pseudo-cultic, but nevertheless authentic Jewish religious activities and meetings that could be held in higher frequency and in closer proximity to their habitat.⁵¹ One creative and indispensable solution was the establishment of synagogues.

Even “before the destruction of the second temple, the synagogue in Israel as well as in the diaspora was an important institution of Judaism.”⁵² If large enough, synagogues could even function as a political and official entity.⁵³

The earliest name for a synagogue found on inscriptions in Egypt was *proseuche*, which means (place of) prayer. It was the more common description of synagogues in the diaspora.⁵⁴ Although originating as a place of worship on Sabbath, synagogues were multi-functional buildings and “the venue of much that characterized Jewish community life and affairs in the first century A.D. – a school, a law court and a town forum.”⁵⁵ Other more incidental functions of the synagogue include social and political banquets. Later the synagogue became a way of securing

51. Wick, “Die urchristlichen Gottesdienste,” 87. Wright, *The Challenge of Jesus*, 64.

52. Wick, “Die urchristlichen Gottesdienste,” 88.

53. Wick, “Die urchristlichen Gottesdienste,” 90.

54. Wick, “Die urchristlichen Gottesdienste,” 90. James in Acts 15:21 assumes the world-wide distribution of synagogues. For diaspora synagogues mentioned in Acts, see 9:2.20 (Damascus); 13:5 (Cyprus); 13:14 (Pisidia); 14:1 (Iconium); 17:1 (Thessalonica); 17:10 (Berea); 17:17 (Athens); 18:4 (Corinth); and 18:19.26 (Ephesus).

55. Ralph P. Martin, “Worship,” in *Dictionary of Paul and His Letters*, eds. Gerald F. Hawthorne et al (Downers Grove, IL.: InterVarsity Press, 1993), 985. Against Grabbe, *Judaic Religion*, 151.

the Jewish “national way of life”⁵⁶ and could even serve as a place of punishment (cf. 2 Cor 11:24).⁵⁷ In synagogues, money was collected and stored to be later distributed to the poor (Matt 6:2).⁵⁸ Also, funds were collected for the preservation of the temple cult.⁵⁹ This multi-purpose use of synagogues does not surprise since synagogues were much more than just the Middle Age cathedrals we have now gotten used to in the West.⁶⁰

The chief task of the synagogue, however, was to enable worship on the Sabbath, which in the second temple period was of substantial importance. Sabbath and synagogue were linked in such a way that a synagogue could be called a “house for the Sabbath” (σάββατέον).⁶¹ The religious rhythm of Jesus and his contemporaries was largely influenced by the centrality of the Sabbath, as a “special factor in redemptive history (Deut 5:12-15)”⁶² and a day set apart by God for humans to honor God and trust in His provenance. Because of the eschatological, positivistic nature and symbol of God’s active presence in the Sabbath as “God’s gracious gift to his people and time of gladness”⁶³ the early church linked the concept of Sabbath to

56. Martin, “Worship,” 985. One could argue that churches, with varying degree of success and failure, have up until the early 1900s tried to exercise the same kind of formative power for their communities as their Jewish predecessors.

57. Wick, “Die urchristlichen Gottesdienste,” 90. Incorporeal church discipline as described in the New Testament might have its organized roots in the disciplinary life of the synagogue.

58. In Matthew 6:2 Jesus did not criticize the collection of money per se, but the attitude and posture of the selfish givers.

59. Wick, “Die urchristlichen Gottesdienste,” 91.

60. Interestingly, the term “synagogue” was used somewhat like we use the term “church” today. It was a designation of the people who assembled as well as the building where the assembled gathered. See Wick, “Die urchristlichen Gottesdienste,” 88.

61. Wick, “Die urchristlichen Gottesdienste,” 92.

62. Martin, “Worship,” 986.

63. Martin, “Worship,” 984.

the day of the resurrection of Jesus, thus shifting slowly but surely from the more “memorial motif (Ex 20:8) to a day of celebration as a direct consequence of an appreciation of what Jesus did ‘on the first day.’”⁶⁴

The most common thread in all synagogues was the teaching of the Tanakh.⁶⁵ This agrees with the accounts of the Gospels. Jesus seems to have spent much time reading, preaching, and teaching from the Scriptures in the synagogue.⁶⁶ Furthermore, Jesus healed people in synagogues (Mark 3:1-6; Luke 13:10-17) and performed exorcisms (Mark 1:23-26; Luke 4:33-36).

Synagogues were common in Galilee (Mark 6:2; Matt 13:54; Luke 4:16) and other places (Capernaum: Luke 4:33; 7:5; John 6:59). “It seems that every small town with a certain urban aspiration (κωμόπολις) had a synagogue” (Mark 1:38f; Luke 4:43f).⁶⁷ Larger cities like Damascus or Salamis on the island of Cyprus had more than one synagogue (Acts 9:2.20; 13:5).

The evangelists were neutral to positive in their stance to the synagogue. For Jesus, his disciples, and their religious contemporaries it was routine to visit a synagogue on the Sabbath, as the Sabbath was very likely the only “official” time of worship during the week.⁶⁸ Also, it seems that the future strategy of Paul on his

64. Martin, “Worship,” 986.

65. Wick, “Die urchristlichen Gottesdienste,” 93.

66. Grabbe, *Judaic Religion*, 56. Early forms of synagogues, which likely focused on scripture reading and prayer, probably started with the deportation of Jews to Babylon after the destruction of the first temple. Wick, “Die urchristlichen Gottesdienste,” 95. For Jesus’ teaching-ministry in the synagogue see Matt 4:23; 9:35; 13:54; John 6:59.

67. Wick, “Die urchristlichen Gottesdienste,” 89.

68. Privately, apart from the Sabbath “the domestic community meals in the evenings during the work-week provided better opportunities for instruction.” Wick, “Die urchristlichen Gottesdienste,” 93.

considerable travels in the mission field, namely going to the synagogues first, was at least adapted from Jesus' habit in Galilee.⁶⁹

In the Gospels the only deeper insight into the course of events of a Galilean synagogue service is found in Luke 4:16-30. Here Jesus, in his home town Nazareth, was at first appreciated and later ferociously rejected as the reader and expositor of God's Word.⁷⁰ The synagogue and its worship pattern might not have been as clear as Farris claims in the following paragraph, but he provides a classical, general overview.

The normal pattern of the synagogue service appears to have included the recital of the *Shema*, a combination of Deuteronomy 6:4-9; 11:13-21 and Numbers 15:37-41, the *Tephillah*, also known as the *Amidah*, or the *Shemoneh Esreh*, a lengthy and elaborate corporate prayer, and the reading and interpretation of Scripture.⁷¹

Other known features of synagogue worship included corporate praise (maybe Psalm-singing) at the beginning of the worship service, followed by prayers. At the time of Jesus, corporate prayers, however, do not seem to have been the most central aspect of synagogue worship and were still largely performed at the temple and the temple courts, as the only officially institutionalized areas for prayers.⁷²

69. See e.g. Paul's daily trip to the "proseuche" in Philippi (Acts 16:16-18).

70. Outside the Gospels Acts 13:13-43 and 1 Cor 12-14 illuminate first century synagogue practice.

71. Farris, "Worship," 891. For the early rabbis the *shema* was liturgically superior to the *decalogue* and functioned "as a declaration of their acceptance of the kingdom of God, rather than any other kingdom (such as that of Rome), and of all the commandments of the Torah." Stefan C. Reif, "The Meaning of the Cairo Genizah for Students of Early Jewish and Christian Liturgy," in *Jewish and Christian Liturgy and Worship*, eds. Albert Gerhards and Clemens Leonhard, vol 15 of *Jewish and Christian Perspective Series* (Leiden: Brill, 2007), 47. See also Wick, "Die urchristlichen Gottesdienste," 93. The *Amidah* was the standard daily prayer. See Grabbe, *Judaic Religion*, 173. For a view that questions corporate prayer in synagogues of the first century see Reif, "The Meaning of the Cairo Genizah," 45.

72. I hereby propose a moderate view of the feasibility of corporate prayer in synagogues before 70 AD: Corporate prayers were spoken, but very likely only in the more sacral synagogues. The existence of prayer and therewith what is called the long established "classical Jewish

The teaching from the Law and the Prophets (sometimes translated into Aramaic) were the stand-alone factors of the synagogue as the so called “house of instruction” (*bet hamidrash*) and were accompanied by at least one sermon, based on the Scriptures read,⁷³ and likely performed by any suitable congregant.⁷⁴ After the preaching a lively discussion was initiated.⁷⁵ Sometimes the reader was also the preacher. And even guests could be invited to either read Scriptures or preach (cf. Luke 4:16-21; Acts 13:15). The acceptable body posture of synagogue visitors during reading and preaching ranged from sitting (Luke 4:29) to standing (Mark 5:1; Matt 13:2), whereas the reader/teacher almost always stood.⁷⁶

According to Philo, an ideal synagogue worship could last from morning to late evening.⁷⁷ One should not conclude, however, that there was a certain, official, and prescribed synagogue-liturgy. Even the question of just how sacral these meetings have really been, is disputed and answers are ranging from “school atmosphere” (Philo) to an almost cultic and sacral mood in other sources.⁷⁸

perspective” (put forth by Elbogen and Safrai) has recently been challenged by a “modern, radical perspective” (Zeitlin, Levine, and Fleischer). Whether Jesus has come across prayer or even performed prayers in synagogues himself at all is thus hotly disputed by them for the time preceding the destruction of the temple. See Wick, “Die urchristlichen Gottesdienste,” 95-100.

73. Martin, “Worship,” 986.

74. For a different opinion see Grabbe, *Judaic Religion*, 151. “Scriptural interpretation was ... still in the hands of an elite; however, this elite ceased to be confined to the temple priesthood.”

75. Wick, “Die urchristlichen Gottesdienste,” 94.

76. For an exception to this posture see Paul in Philippi (Acts 16:3).

77. Wick, “Die urchristlichen Gottesdienste,” 94.

78. Wick, “Die urchristlichen Gottesdienste,” 95.

The slow shift synagogues made towards a place of study and worship, paired with the transition from a mostly oral culture to a literate culture was responsible for the spread and growth of the synagogue.⁷⁹

While Jesus found orientation in synagogue worship, he was himself a master of reinterpreting and reorienting meaning and content of rituals and symbols of Jewish faith-history (e.g. bread and wine at the Passover).⁸⁰

In the Scripture mentioned above (Luke 4:16-30) the affront and occasion for tumult was not yet these kinds of revising symbols (like Jesus' theological reinterpretation of the Passah) but the even more offensive switch from a prophetic text (Isa 61:1-2) to a personal fulfillment of this text in himself, as God's Messiah. It seems that for his disciples from the very beginning, worshiping with Jesus also had to do with getting accustomed to the breaking of holy conventions and the challenging of religious people to the point of aggravation. Jesus did this intentionally. It was Jesus's custom, or at least one of the features of his very own *liturgy*, to bring people back to the true meaning, the only subject of worship. He accomplished this not apart or outside of formal worship, but in and through established communal worship. If provocation would get the job done, namely revealing the accessible, incarnate God to people in a synagogue, he was not afraid to do it. Even the way he left earth, namely his final act of worship as a human being,

79. Grabbe, *Judaic Religion*, 151.

80. "Similarities and differences between the Passover (Seder) and Easter (Eucharist) must not only be sought at textual level or in the actual form of the feast ... but also at the level of the indicated theological content." Stephan Wahle, "Reflections on the Exploration of Jewish and Christian Liturgy," in *Jewish and Christian Liturgy and Worship*, eds. Albert Gerhards and Clemens Leonhard, vol 15 of *Jewish and Christian Perspective Series* (Leiden: Brill, 2007), 173-174.

the gruesome death on a Roman cross, provides the same kind of irritation and offense.⁸¹

In summary, the synagogue can be described as a tool and place for worshipping God in community. Through its more unofficial character (in comparison to the temple) the synagogue drew in more participation from lay people. One could say that already present, but then in Jesus more fully developed, was the idea of more participation of lay people in day-to-day communal worship ministry. People, like Stephen, Peter, and James were indwelt with the Holy Spirit and acted together at the direction of God.

The aspect of teaching and conveying relevant life-lessons should not be underestimated. Cherry goes as far as concluding that “[i]t can be said that ‘the origin of the Service of the Word and its instructive orientation lies in the synagogue.’”⁸²

Corporate Worship and the New Testament:

The Early Church and Worship

I will now focus on the writings of Paul and Luke’s Acts in order to extract and summarize what might have constituted early church worship and has so far not been addressed above.⁸³ None of the New Testament writers wrote extensively

81. Interestingly, the cross as an offensive, and aggravating symbol has made its way onto many church walls, yet no longer causing any form of enagement and affront. Maybe the Gospel structure of worship should at least partially resemble this confrontational aspect of Jesus ministry?

82. Constance M. Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, MI: Baker Academic, 2010), 68.

83. One cannot speak with “excessive precision regarding the worship of the early church. The New Testament era is marked by a very considerable diversity in many areas of Christian life, including worship. Moreover, one may not safely read back into the first century practices and

about the topic. Concrete matters are found almost exclusively in their written encounters with a present, sometimes difficult situation or were mentioned in passing. As with the emphasis-oriented church services put forth in this paper, Paul and his contemporary apostles wrote emphasis-oriented church letters. These letters and church services share the same kind of benefits and limitations. They are specifically designed to speak to particular issues distinct to a certain context. They are limited by the context, the scope and are dispersed throughout his correspondence.⁸⁴ The following paragraphs will be attempts of constructing a “minor a major” systematic of Paul’s thoughts and treatment of corporate worship.

Paul And Early Church Worship

Paul’s frame of reference, as a Jesus-believing Jew, was the complex system of temple, synagogue, and private piety, now being even further complicated by the inbreaking of the kingdom of Jesus. An evaluation of his literary corpus, his letters and speeches in Acts shows that Paul seems to have been almost “disinterested in the Jerusalem temple cult”⁸⁵ but does not shy away from reinterpreting cultic language to refer to new a reality.⁸⁶

attitudes typical of the third century, an era concerning which our knowledge of worship practices is more extensive.” Farris, “Worship,” 892.

84. Martin, “Worship,” 986.

85. Wick, “Die urchristlichen Gottesdienste,” 168.

86. In 1 Cor 3:16f it is now the believer who is God’s temple.

However, the practice of worship, prayers and confession of faith were all “celebratory [activities] in which he expected his congregations to engage.”⁸⁷

As seen above, scholars are divided about the use of the Shema and Psalm-singing being part of synagogue worship in the times of Jesus and/or Paul.⁸⁸ In his letters to the churches in Corinth, Ephesus and Colossae Paul seems to recommend the singing of Psalms (ψαλμοῖς) in worship (1 Cor 14:26; Eph 5:19f; Col 3:16f). Whether ψαλμοῖς in these instances refers to the Hebrew Psalter or if newly composed hymns (esp. in 1 Cor 14:26) are in view is also debated.⁸⁹ Predominantly, the hymns (of whatever form) of the early church were primarily hymns to *Christos* and not to *Theos* in general. The designation *Christos* “expressed the fact that the crucified Jesus and no other is the eschatological bringer of salvation.”⁹⁰ These songs had a profound impact on “the earliest Christian mission communities, and were an essential part of worship.”⁹¹

Prayers and formulaic expressions found in the Pauline corpus (e.g. 1 Cor 16:20-22) seem to have first been used in worship services before being penned

87. Martin, “Worship,” 983. In 1 Cor 14:25 a form of the Greek προσκυνέω is used to describe a conversion of someone during a church service. The combination of listening to God’s word, and the prophetically spoken word by congregants, produce awareness of sin and leads to adoration of God.

88. See Grabbe, *Judaic Religion*, 143f and Wick, “Die urchristlichen Gottesdienste,” 99. Neither for the recitation of the Shema, nor for the use of Psalms in the times of Jesus has there been any evidence found.

89. Martin Hengel, *Between Jesus and Paul: Studies in the Earliest History of Christianity* (Eugene, OR: Wipf and Stock, 2003), 79-81. Hengel believes that Paul is using the variants of ψαλμοῖς merely as one of three summary terms for religious songs found in the Septuagint. I think he is correct. See also Cherry, *The Worship Architect*, 157.

90. Hengel, *Between Jesus and Paul*, 77. That Christ is not just the only way to God but that this way promotes an indebtedness of the Gentiles to the Jews is captured well by Barth, “Conversion and Conversation”, 19. “What the Christians know of the ‘King of the Jews’, and of his work and revelation, they ‘owe’ to Israel as much as to the Gentiles.”

91. Hengel, *Between Jesus and Paul*, 81.

down by Paul. Benedictions and doxologies found in the New Testament letters have very likely been elements of corporate worship in the early church as well.

By mid-second century and recorded in the works of Justin, a twofold shape of the liturgy seems to have been the established pattern which was based on a worship service the apostle Paul held in Troas (Acts 20:7-12). The division of the *missa fidelium* (the Lord's Supper became restricted to believers → liturgy of the upper room) and the *missa catechumenorum* (the preached word being open to all → liturgy of the Word)⁹² was a corporately unfortunate and a theologically unnecessary move (see the discussion about the Lord's Supper below).⁹³

Preaching for Paul was, next to his travels and planting of churches most likely the biggest aspect of his ministry. In fact, one could argue that his preaching made church planting possible. That Paul was a true minister of Christ (λειτουργὸν Χριστοῦ Ἰησοῦ) is in no place more evident than in Romans 15:16. This priestly ministry to the Gospel (ἰεουργοῦντα τὸ εὐαγγέλιον) does not incorporate a sacral or ritual operation. Paul uses it figuratively because this is exactly what is happening through his preaching: "Gentiles may be acceptable, sanctified by the Holy Spirit" (Rom 15:16 ESV; ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος).

Since preaching was not regarded as a ritual activity in Paul's world, he clearly gives that ministry a novel significance when he describes it as the means by which he worships or serves God.⁹⁴

92. Martin, "Worship," 986.

93. Against Martin, "Worship," 986. Against Chapell, *Christ-Centered Worship*, 289ff. In my opinion, Acts 20:7-12 and 1Cor 11:20ff were abused to collaborate in an unholy and exegetically incomprehensible union in order to prevent people (with questionable faith) from participating in the table of the Lord. See John Mark Hicks; *Come to the Table* (Orange, CA: New Leaf Books, 2003), 115ff. I do not mind the categories (as description) as much as I mind the unnatural distinction and results that came from it. Zwingli for example removed the Lord's Supper from corporate worship and made it a separate format.

94. Peterson, "Worship," 70.

Acts and Early Church Worship

From the beginning, Acts portrays an ambivalent but nonetheless realistic picture of the church and its worship.

On the one hand the newly established communities had “all things in common” (Acts 2:44) and on the other hand the church soon realized that what Christ has made one by his sacrifice (Gal 3:28) was easier said than lived.

The reader of Acts must be struck by the abrupt break which brings the description of the ideal conditions in the Jerusalem community (chs. 1-5) to an end with ‘the murmuring of the Hellenists against the Hebrews’ in 6.1.⁹⁵

The clash of two such extremely opposite cultures in the first century must have been massive. But this new body, formed of Greek and Hebrew brothers and sisters, had its advantages as well, especially for the missionary endeavors.

Now that newly-converted Christians from the Greek-speaking synagogues in Jerusalem could be invited to liturgical assemblies in their own mother tongue, concern for others who spoke Greek was intensified.⁹⁶

The question of language and accessibility to the religious rites and customs was a new challenge for Jewish believers for whom separation from foreign cultures had been, up to this point, a divine mandate.⁹⁷ For them to openly and deliberately live *in* a hostile culture was anticipated by Jesus in his famous “*in* but not *of* the world” saying in John 17:14.

For them, this must have been an eye opener and a great challenge at the same time.⁹⁸ Thinking about faith and religion apart from land, temple and nation was now possible, even imperative.

95. Hengel, *Between Jesus and Paul*, 1.

96. Hengel, *Between Jesus and Paul*, 16.

97. Compare the Old Testament writings of Joshua and Judges to the Jerusalem Council in Acts 15.

98. As argued in this paper, preparing church services with a “team-approach” in a way might resemble the clash of different cultural views, preferences and convictions we are confronted with in

Even more so, the believers were sent *into* the world, as Christ was sent *into* the world (John 20:21). The Jewish faith, which was open to proselytes who *found* God and who were in this respect passively allowed *in*, now became - through the ministry of Jesus - a faith that actively sought *out* people from all tribes and nations (Matt 28:19). It is not hard to imagine that these freshly grafted-in-wild-branches of non-Jewish Christians were overwhelmed with the rich knowledge and things simply assumed by their olive-tree-root-brothers (Rom 11:17) in life, ethics and worship. All this proves that “the church lives 1) from Jesus Christ, 2) in solidarity with Israel, and 3) as herald of God's love for every man.”⁹⁹

One can only assume how the local and diaspora synagogue leaders mingling in Jerusalem and elsewhere collaborated and were trying to make sense of this faith that was still focused on prayer and worship but lacked the necessity for ongoing sacrifices, making the temple obsolete.¹⁰⁰ For Jewish Christians this must have been one of the most subversive and surprising modifications they have ever experienced. And the religious competition was not to be underestimated either. “The Temple hierarchy had no interest in encouraging liturgical competition inside and outside Jerusalem.”¹⁰¹

This became clear when the early Jewish-Christians were officially prevented from participating religiously in the temple and were arraigned (Acts 4:1-22). The

the beginning of Acts. It is not easy, it even proves to be hard (maybe not hostile) but the “product” will more adequately reflect the broadness of the body of Christ.

99. Barth, *Conversion and Conversation*, 22. This evangelistic focus should be taken into account when creating worship services. Church services might not need to explain and spell out everything. Mystery can be a strong pull factor as well.

100. Not just the early Jewish Christians had to come to terms with “life without the temple”. After the destruction of the temple in 70 AD by the Romans, rabbinic and talmudic scholars also had to provide new answers to the new reality. See Reif, “The Meaning of the Cairo Genizah,” 57-58.

101. Hengel, *Between Jesus and Paul*, 17.

climax of this confrontation surely was the sermon and the stoning of Steven (Acts 7). Stephen's point of course was that God is not a *God of temple*, but a *God of heaven*, who cannot be kept within the boundaries of a sacred building (cf. Isa 66:1).

Arguably the biggest change from temple to church was the change in how the relationship between God and mankind played out.

The distinction between the sacred and the common is radically altered, not by the decrease of the realm of the holy, but in the sacralization of that which had formerly been considered common (cf. Acts 10 and the Letter to the Hebrews). All human religious practices are diminished in significance because the new age is breaking into the world in Jesus Christ. Old practices are therefore necessary no longer; old ways of speaking about the worship of God no longer suffice.¹⁰²

This certainly is an overstatement, but not only in reference to the sacrificial system and the purity laws does it ring true. Through Christ everything is sacred and nothing is common.

One of the things the church did adapt from the cultic service - not just in what would later be called "high church traditions" - however, was the notion, that "important theological and religious truth" must be transported, translated "via a complex symbolic system."¹⁰³

But some of the old and holy ways of Judaism no longer adequately express corporate God-worship. God coming to earth made worship more "normal". It is neither a stretch nor a mockery to call church worship a "common" entity. There is nothing special about church worship, nothing holy when compared to the temple in Jerusalem. Yet, it is exactly the holiness in the familiar, the God-infused plain and trivial that makes God accessible to all peoples everywhere and does away with

102. Farris, "Worship," 892.

103. See Grabbe, *Judaic Religion*, 132. The church did not just haphazardly copy the Jewish traditions but saw in the symbols (e.g. bread and wine) a peculiar tangible way in which God had always consistently communicated with his people (e.g. mannah, passah).

boundaries, like courts for men, woman, and foreigners as well as sacrifices, ritual washings, and holy festivals which were so foundational and identity-giving to Jewish corporate worship. Plus, with Jesus as the worshipped God, unclean people are never in danger of contaminating an eternally pure God.¹⁰⁴

This development and push away from the temple must have been surprising, considering the narrative ductus of Luke thus far. Actually, this unraveling seemed unthinkable up to this point.¹⁰⁵ But this did not happen antagonistic to the temple. Luke in Acts does not grow tired of emphasizing how the Christians went to the temple daily (Acts 2:46; 5:12) and participated in prayer sessions (Acts 3:1) or preached and taught themselves (Acts 3:12-26; 5:42). But every extensively recorded visit of the Apostles in the temple ended with their forceful removal by temple authorities (cf. Acts 3:1ff; 5:21ff; 21:26ff). Because of this development it may have become more important to define the borders of church practice and liturgy.

After the stoning of Steven, the temple almost drops from the literary surface in Acts. Only towards the end of Paul's third missionary endeavor does the temple reenter the story line more prominently again (Acts 18:18-22; 21:4.24-27; 22:1-24; 24:12-17).

As with the temple, the apostles take active part in the synagogue assemblies. In James 2:2 the synagogue is *the* meeting place of Christians, a fact that is unfortunately obscured by the ESV's rendering "assembly". The conclusion that the early church at least continued some aspects of synagogue worship is very likely.¹⁰⁶

104. If our worship services fulfill this *reality* they will *in reality* have transported Christ to the people.

105. Wick, "Die urchristlichen Gottesdienste," 279.

106. It is highly unlikely, however, that the Gospel writers arranged their accounts of the life of Jesus not on actual history or their own distinctive emphasis but on a the readily available Jewish lectionary. See Grabbe, *Judaic Religion*, 175. Wick, "Die urchristlichen Gottesdienste," 93. Against A. Guilding, *The Fourth Gospel and Jewish Worship* (Oxford: Oxford Clarendon Press, 1960), 204ff.

Certainly, the content of a synagogue worship was not prescriptive but descriptive for the early church. However, it is certainly not correct to say that no “single coherent line of liturgical evolution can be traced from the apostolic age”¹⁰⁷ to the following centuries. As one has to be careful when comparing and exploring the boundaries of interreligious dialogue, it is safe to say that certainly the devotional, communal, and instructory focus of the synagogue worship liturgy has made an impact on the early church.

This applies in particular to the dimension of lending meaning to life through retrospection, recollection, and orientation towards what is yet to come in both verbal and non-verbal rituals that are conducted in a community setting.¹⁰⁸

But the same mechanisms that were responsible for the apostles’ removal and incarceration in the temple-episodes also prove “successful” in the Israelite synagogues-narratives. Their lives are threatened by their own people (Acts 9:20-25). They made more progress in the synagogues of the diaspora. But even in places like Lystra of which no synagogue visit is recorded (Acts 14:19; see also Acts 20:3) the inner-Jewish opposition was strong. Philippi seems to have been the only city in which opposition did not derive from Jews but from political magistracy (Acts 16:19-24).¹⁰⁹ It could be due to these harsh experiences that visitations to synagogues became less frequent by the third missionary voyage of Paul.

Guiling ignored much of the use of the Old Testament in John. For a critical investigation to Guiling’s claim see Leon Morris, *The New Testament and the Jewish Lectionaries* (London: The Tyndale Press, 1964), 50-51 and 56ff.

107. Against Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* (New York: Oxford University Press, 2002), ix.

108. Albert Gerhards, “Crossing Borders the Kedusha and the Sanctus: A case Study of the Convergence of Jewish and Christian Liturgy,” in *Jewish and Christian Liturgy and Worship*, eds. Albert Gerhards and Clemens Leonhard, vol 15 of *Jewish and Christian Perspective Series* (Leiden: Brill, 2007), 27. In church today we also find certain (surely not completely identical) verbal rituals, like loud praying and singing as well as non-verbal rituals, like worship posture, or quiet contemplation.

109. Wick, “Die urchristlichen Gottesdienste,” 281. Ironically, these non-Jews later apologize for their treatment of Paul and Silas (Acts 16:37-39).

With no other places to go to, home churches became indispensable.¹¹⁰ The programmatic shift from temple and/or synagogue to assemblies in the homes of believers was in retrospect anticipated in the dual recordings of Luke: “The Gospel of Luke begins and ends in the temple, and his Acts begins and ends with a private apartment.”¹¹¹

However, when a man named Saul appeared, the early church was not safe even in their own houses (Acts 8:3). It was this same man who later, with much frustration, would dust of his clothes in front of his Jewish brothers and sisters and take up the Gentile mission of the church (Acts 18:7; 19:8-9; 28:22-27). This rejection and unbelief of the Jews provides the legitimation for preaching the Good News to the nations in Acts and provides for the establishment of house churches in Israel and the nations. “God himself broke the Jewish house open to the Gentile house.”¹¹²

Despite the egalitarian ideal of a general community of goods in these house churches, it is clear that there was, almost from the beginning, a certain order present. Peter, in Jerusalem at least, was the *pater familia* of these assemblies and in junction with the other Apostles, carried the responsibility for the churches. How the goods were distributed (Acts 4:32-35) and what kind of punishment was afflicted on violators (Acts 5:1-11) were topics which were up to them to decide. They even

110. Wick calls this the “bipolar orientation of the primitive Jerusalem church.” Wick, “Die urchristlichen Gottesdienste,” 281.

111. Wick, “Die urchristlichen Gottesdienste,” 286.

112. Jacob Jervell, “Gottes Treue zum untreuen Volk,” in *Der Treue Gottes trauen*, eds. Claus Bussmann and Walter Radl (Freiburg: Herder, 1991), 40. For Jervell this deliberate move from the Jews to the Gentiles would prove the rejection of Israel by God. However, Paul could equally pronounce this move as much as he held on to the faithfulness of God towards Israel (Rom 11:24).

had to establish an official administration for acts of benevolence and appoint deacons to oversee these as well as other ministries (Acts 6:1-6).

Thus, the house churches find shelter in this clear order and become themselves, over time, like the temple and the synagogue an institutionalized entity. Even the yet to be founded missionary churches were tied directly to the church in Jerusalem (e.g. Antioch in Acts 15:25). On the back leg of the first missionary journey elders were installed in all Pauline churches (Acts 14:23). By the end of the third journey the existence of elders (πρεσβυτέρους; Acts 20:17 and ἐπισκόπους; Acts 20:28) is simply presumed.

In summary, the early church worshiped God corporately in larger gatherings and very regular home meetings.¹¹³ The ready accessibility of the synagogue was even surpassed by the vast availability of private homes. The main focus of all gatherings was the remembrance, celebration of, and *indirect* participation in the death and resurrection of Jesus as His body by means of the Lord's Supper, preaching, singing and praying. Although the New Testament in no way presents or even advocates an observable Gospel-structure for church meetings, the Gospel *does* drive each service. Thus, it could be argued that liturgy that incorporates the whole Gospel account values and appreciates this very Gospel.

113. As the Swiss New Testament scholar Hanna Stettler lectured at a conference about the church situation in the New Testament (tongue-in-cheek): "The first thing we actually have to realize about the early church is that they met. They *met*. We should inform our congregations about this fact. I don't think they know."

CHAPTER THREE

LITERATURE REVIEW

Building on the theological foundation of chapter two, the literary review will mostly deal with selective contemporary writings concerning liturgies in general and Gospel-centered corporate worship liturgies in particular, as well as their components, structure, and style. I will engage, assess and evaluate these writings as they speak to the thesis-project, trying to build a case for liturgies. This is followed by an overview of broad strands of liturgy in history which focused on a Gospel-structure in worship. After that, human participation and involvement will be discussed, followed by a section focusing on content of liturgies. I will close chapter three with the introduction of my own definition of communal worship.¹

For the sake of brevity, I will not just objectively restate certain positions but will evaluate them as I engage with them.

I agree with Vogel that it is not possible to comprehend religious life sufficiently without searching for its theological content in liturgy as well.

It seems that reflection on methodology presumes experience with the task at hand. Only when we know something about what we are doing can we step back and ask how to do it well.²

1. I am working here with and am heavily indebted to the “convergence model” as put forth by Constance M. Cherry. *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, MI: Baker Academic, 2010), 245ff.

2. Dwight W. Vogel, *Primary Sources of Liturgical Theology: A Reader* (Collegeville, MN: Liturgical Press, 2000), 51.

This understanding, however, seems largely unrecognized in my denomination and my church. Therefore, I am taking a first and fresh look at this inner connection between “*reflected* faith, *lived* faith and *celebrated* faith”.³ In what follows I will deal with the structure and content of celebrated faith in corporate worship as it pertains to my free-church setting. As mentioned above, this is no petty topic because even more generally speaking the “free church worship service finds itself in a creative field of tension caught in between traditional liturgy and pragmatic randomness.”⁴

I will approach this review and engagement with liturgy-literature with the mindset of Thomas Cranmer, Archbishop of Canterbury during the English Reformation and author of the first two editions of the *Book of Common Prayer*, who – a strong proponent of liturgy himself - had as his primary goal the effective outreach to his contemporaries. As Mark Ashton summarizes,

it would never have been Cranmer’s wish to freeze Anglican liturgy for centuries to come so that it lost its cultural relevance and reintroduced into church services the obscurities that he labored so hard to remove.⁵

Churches cannot but accumulate obscurities over time. In itself this is not a bad, but a very natural thing. But every so often, like the pruning of an apple tree, church liturgy has to be carefully tended to without either harming the root nor endangering the fruit. For Cranmer, this meant a return to “sound biblical theology,

3. Stephan Wahle, “Reflections on the Exploration of Jewish and Christian Liturgy,” in *Jewish and Christian Liturgy and Worship*, eds. Albert Gerhards and Clemens Leonhard, vol 15 of *Jewish and Christian Perspective Series* (Leiden: Brill, 2007), 178.

4. Philipp F. Bartholomä, “Die Gnade repräsentieren,” in *gudh – Zeitschrift für Theologie und Gesellschaft* no. 18 (2/2016), 6.

5. Mark Ashton, “Following in Cranmer’s Footsteps,” in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan 2002), 65.

combined with a moderate and common-sense theological pragmatism expressed in liturgical tradition.”⁶ But theology is not the only source of liturgy.

Liturgy, as a celebratory event, is a cultural artifact shaped by anthropology, theology, art, music, etc., that, despite its ties to tradition, changes constantly. We speak of ritual dynamics.⁷

Liturgy is a concertina-term. Some things in corporate worship will need change or nurturing. Others will need to be sensibly cut out. Some things will be stressed, others will get less attention. This has happened since the beginning of the church and church history provides a satisfactory number of various liturgies and attempts to honor God through corporate worship. None of those attempts will in its entirety be worth copying because all have mirrored their own culture, time and idiosyncrasies. Hughes reminds us that this should not come as a surprise: “Human beings construct their meanings (a meaningful world) from the meanings culturally available to them.”⁸

A Small Case for Liturgy

Liturgy, put simply in my words, means that someone has thought deeply about its subject, namely the doctrine of biblical worship, and effectively and appropriately applied it to the current worship service. However, a worship service that is fueled with biblical doctrine does not automatically produce good liturgy. Also,

6. Ashton, “Following in Cranmer’s Footsteps,” 76.

7. Albert Gerhards and Benedikt Kranemann, *Introduction to the Study of Liturgy* (Collegeville, MN: Liturgical Press, 2017), 21.

8. Graham Hughes, *Worship as Meaning: A Liturgical Theology for Late Modernity*, (Cambridge: Cambridge University Press, 2003), 219. This assessment will be true for my attempt as well.

there is a noteworthy distinction between dogmatics and liturgics as understood by Orthodox priest Alexander Schmemmann.

By using its sources in ... an oversimplified way dogmatics frequently overlooks the essential part of the Word of God and Tradition and falls into the error of one-sidedness. In order to use them properly, dogmatics must accept the evidence of Scripture and Tradition not in the form of “texts,” but in the fullness and interrelatedness of their theological significance. Thus, between Scripture as a “text” and its use in dogmatics there stands biblical theology, and between worship as a fact and its use in dogmatics there stands liturgical theology. In order to be “useful” to dogmatics, liturgics must first of all be the independent and complete setting forth of the liturgical tradition.⁹

The word liturgy is

to indicate the whole event of a Christian assembly’s symbolic practice – its words, songs, actions, and ritual repetitions – implying that this practice is, as in the ancient Greek use of the word *leitourgia*, a ‘public work’ with public meaning.¹⁰

This public display of meaning is based on the word of God and is expressed in a certain form.

What in more recent publications of prominent evangelical [evangelischer] scholars has been tagged as a dynamic and liturgically productive contrast of word and ritual ... has, with the Reformed at times been understood as a counterproductive contradiction.¹¹

But to *have* liturgy as word-based rituals is not a facultative choice. Even free churches who boast that they have no liturgy at all, of course, have liturgy.¹² Theirs often is the weakest of possible liturgies because it reflects neither intentionality nor

9. Vogel, *Primary Sources of Liturgical Theology*, 56.

10. Ian A. McFarland, et al, “Liturgy,” in *The Cambridge Dictionary of Christian Theology* (Cambridge: Cambridge University Press, 2011), 284.

11. Ralph Kunz, “Reformierte Theologie im 20. Jahrhundert,” in *Geschichte der Liturgie in den Kirchen des Westens*, eds. Jürgen Bärsch, B. Kranemann, W. Haunerland, and M. Klöckener, (Münster: Aschendorff Verlag, 2018), 402.

12. In English, the term “liturgy” combines the two distinctive German words: “Liturgie” and “Liturgik.” “Liturgie” is what can be observed to happen in worship. But “Liturgik” is the theological reflection of “Liturgie”. In free evangelical circles there is a lot of “Liturgie” but not much “Liturgik”. See Bartholomä, “Die Gnade repräsentieren,” 8.

careful theological thinking, but pragmatic reasons and accumulated traditional interest and affection: “[A]utomatic dispositions become part of our adaptive unconscious”¹³ either by thoughtless routine or by pragmatism. Maybe the biggest lesson liturgic worship can teach churches like mine is that “no habit or practice is neutral.”¹⁴ What we do in worship, which symbols we use, and how we worship matters, because it all transports meaning. This is how humans communicate, not just in worship. As Charles Sanders Peirce put it: “All the universe is perfused with signs, if it is not composed exclusively of signs.”¹⁵

In free churches like mine we are largely disconnected from such signs, thus losing significance in worship. However, one must not forget that the distribution of liturgical signs and symbols is not the goal of liturgy. Liturgy helps the church to become the church. As Schmemmann put it for his functional approach to worship,

the true sense of worship is to be found not in the symbolic, but in the real fulfillment of the Church: the new life, given in Christ, and that this eternal transformation of the Church into the Body of Christ, her ascension, in Christ and with Christ into the eschatological fullness of the Kingdom, is the very source of all Christian action in the world, the possibility to ‘do as he does’ ... not a system of astounding symbols, but the possibility to introduce into the world that consuming and transfiguring fire for which the Lord pined - ‘and wished that it were already kindled.’¹⁶

Dutch theologian Gerardus von der Leeuw views it similarly. But his focus in liturgy goes one step further. It makes Jesus not just “the sense of worship” as with Schmemmann, but the model of liturgy itself. Liturgy “is a *form* of predetermined

13. James K. A. Smith and Glen Stassen, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker, 2009), 108.

14. Smith and Stassen, “Desiring,” 111. They go as far as to say that “some so-called secular rituals actually become liturgies.” Smith and Stassen, “Desiring,” 116. See also their figure 4 on page 118.

15. Graham Hughes, *Worship as Meaning*, 219.

16. Michael Plekon, “The Liturgy of Life: Alexander Schmemmann,” *Religions* 7, no. 11 (2016): 127, 1.

association between God and the church” and its “*function* is to constantly examine this *form* according to the incarnation of the Word.”¹⁷

Taking cues from Schmemmann and von der Leeuw, liturgies exist in order to enable corporate public worship and is itself applied teaching to act as the church in Jesus. Emphasizing the use of content in liturgy, German scholar Thomas Schirrmacher states: “Liturgy shows what is important enough in the respective teaching as to being repeated week after week.”¹⁸ Put forth more emotionally charged by the Canadian James Smith: “Liturgies are the most loaded forms of ritual practice because they are after nothing less than our hearts.”¹⁹ Webber would join the discussion to say that our heart, Jesus Christ himself, “is the eternal *leiturgia* (liturgy) of God.”²⁰ The secret of worship is Jesus’ story clinging to us in seemingly insignificant symbols.

Liturgy is the shorthand term for those rituals that are loaded with a Story about who and whose we are, inscribing in us a *habitus* by marshalling our aesthetic nature. Liturgies are “cunning” pedagogies that extort what is essential while seeming to demand the insignificant.²¹

Thus, one goal of liturgy must be to extract meaning and fill the mundane in order to “create services that are best suited for the congregations for which they are intended.”²²

17. Kunz, “Reformierte Theologie,” 429.

18. Thomas Schirrmacher, *Gottesdienst ist mehr: Plädoyer für eine liturgische Gottesdienstgestaltung*, in Theologisches Lehr- und Studienmaterial 2nd ed. (Bonn: Verlag für Kultur und Wissenschaft, 1998), 31.

19. Smith and Stassen, *Desiring*, 117.

20. Robert E. Webber, *Ancient-Future Worship: Proclaiming and Enacting God’s Narrative* (Grand Rapids, MI: Baker Academic, 2008), 109.

21. James K. A. Smith, *Imagining the Kingdom* (Grand Rapids: Baker Academic, 2013), 230.

22. Ashton, “Following in Cranmer’s Footsteps,” 78. Ashton writes specifically about worship in the Anglican Church but the same principle applies outside Anglicanism. I especially find it shocking how liturgy can be used to present a shallow union that is hollow at its center, namely, that a uniform church culture (called liturgy) is able to hold together a variety of conflicting “truths” being believed

This approach is very close to the heart of the attempt of my project: focused, creative and Gospel-centered services that show and transport what contextual worship is all about. But, according to Graham Hughes, that does not seem to be the chief interest of many traditional liturgical theologians.

[A]n assumption shared by all seems to be that the church's traditional liturgical formulations (thus inviting the description 'church theology'), when joined with an appropriate performance of them, may confidently be relied upon to effect their own meanings. Otherwise stated, no one of whom I am aware who writes explicitly on liturgical theology considers it necessary to attend equally seriously to the world in which late modern worshippers are set – the world, that is, from which such worshippers come to the meanings proposed in worship – as a constituent element in the achievement of liturgical meaning.²³

Symbols don't "effect their own meaning". Liturgy must show the doctrine of God, the story of God and the love of God appropriately and contextually in a particular setting and time. Liturgy's aim is to enhance "the possibility for the engagement of worshippers with the presence of God."²⁴ As such, liturgy does not just attempt to restore rituals, "but a deep, profound, and passionate engagement with truth – truth that forms and shapes spiritual life into Christlikeness."²⁵

Because "[n]o self-respecting scholar of liturgical theology ignores the issues surrounding *lex orandi, lex credendi*" (law of prayer, law of belief)²⁶ I must write a

and lived by the peoples in the churches or denomination(s). Liturgy should work the other way around: a solid, uniform and thoroughly biblical doctrine should inform and enable a variety of creative liturgies in churches and denominations.

23. Hughes, *Worship as Meaning*, 222-223. For evangelicals on the other hand, Hughes has this warning: "For these Christians, modernity is the foil against which to measure practically everything they stand for. Yet, paradoxically, I shall say, evangelicals have managed to fuse their deliberate self-differentiation from modernity with elements of that world view ... For evangelicals, worship is much more a matter of immediate, unstructured, informal response to God." Hughes, *Worship as Meaning*, 233-234.

24. Cherry, *The Worship Architect*, 249.

25. Webber, "Ancient-Future Worship," 110. Nothing less is the goal of the ThinkHouse Project.

26. Vogel, *Primary Sources of Liturgical Theology*, 87.

few obligatory lines about this topic here. Basically, this term has been used and elaborated on over centuries to define the relationship between theology and liturgy.

Dwight Vogel offers a good overview of the three main views:

(1) Liturgy is a source for theological assertions and has priority over them (the patristic period provides examples of this approach). [...] (2) Theology has priority over liturgy and should judge the adequacy of liturgical formulations [...] 3) Liturgy and theology affect and ground each other and exist in a creative and symbiotic relationship.²⁷

Which of these parameters is correct? I would not go as far as Schmemmann who views the duty of the theological process as a means “to grasp the ‘theology’ as revealed in and through liturgy.”²⁸ I am far more comfortable with Meyer-Blanck, who asserts that “the magisterial decisive rule of faith [...] must also govern the rule of worship.”²⁹ I am inclined, however, to agree that in exceptional cases, liturgy and theology stand in collaborative eye-to-eye relationship to each other. That is why a project like the ThinkHouse Project which focuses on liturgical practices, collaborating preparation, and a clear goal for Gospel-worship is so important. While it does not *produce* theology, it *transports* it tangibly.

The Gospel-Structure of Liturgy in the Major Strands of the Reformation

What is written about the “blizzard of differences in Communion observance across traditions, time, and territory”³⁰ is true for most other components of liturgy as

27. Vogel, *Primary Sources of Liturgical Theology*, 11.

28. Alexander Schmemmann, “Liturgical Theology, Theology of Liturgy, and Liturgical Reform,” *St. Vladimir’s Theological Quarterly* (1969), 218. Theology seems to be the bigger field, informing liturgy, not vice versa.

29. Michael Meyer-Blanck, *Gottesdienstlehre* (Tübingen: Mohr Siebeck, 2011), 108f.

30. Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids, MI.: Baker Academic, 2009), 289.

well. The structure and the content of liturgy has always been influenced by both continuity from apostolic origin in the early church³¹ and the cultural factors of the respective time.³² From “Christian antiquity there were theological discussions of individual aspects of worship and interpretations of whole services.”³³ Synagogue-worship was informative of Christian worship, but as

the Jewish and Christian groups themselves, in various degrees, were part of Hellenistic culture as a whole, the dichotomy between ‘Hellenistic’ and ‘Jewish’ has become increasingly untenable.³⁴

This freedom of culture-adapting but roots-conscious worship practice was employed by the various early strands of Christian denominations, leading to their respective liturgies. One could probably make a case that to some degree the differences in liturgical practices brought forth these denominations as much as their contrary theological reasonings did.

What most of the liturgies had in common, however, was “the premise that the gospel forms liturgy among the faithful.”³⁵ It was assumed that corporate worship - as the medium - should naturally reflect the Gospel, namely the message, the Good News about God. The message was viewed not just as the content of the medium

31. “The living tradition of the liturgy as the heart of its corporate life went back into the very roots of every apostolic church.” Gregory Dix, *The Shape of Liturgy* (New York: Continuum International, 2005), 6.

32. Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* (Oxford: Oxford University Press, 2002), 303f. Bradshaw takes a balanced, even agnostic approach about the roots of Christian worship. See also Valeriy A. Alikin, “The Earliest History of the Christian Gathering: Origin, Development and Content of the Christian Gathering in the First to Third Centuries” vol 102 of *Supplements to Vigiliae Christianae - Texts and Studies of Early Christian Life and Language*, eds. by J. den Boeft et al (Leiden: Brill, 2010), 3f.

33. Gerhards and Kranemann, *Introduction*, 20.

34. Alikin, “The Earliest History,” 5.

35. Chapell, *Christ-Centered Worship*, 289.

but as driving the medium itself in structure and priority. The medium might not *be* the message, but it is at least *part of* the message.³⁶

The Movement of the Gospel Structure

In all four strands of liturgy discussed below we will find a Gospel-structure which I here choose to represent in a condensed and modified format:³⁷

(1) “Entrance: Invited to Adore” which leads into a worshipful encounter with God as host, an accessible gateway to the Father.

(2) “Transaction: Vulnerability Displayed and Restoration granted” which as a dialogue with God creates an honest setting and dependence on God.

(3) “Participation: Thanksgiving in Prayer, Song, Sermon, and the Lord’s Supper” which fueled by the sermon and combined with corporate prayer and worship music, leads to (covenant) renewal.

(4) “Parting: Sending and Benediction” which leads to dedication to God (blessing) and seeks intentional living (charge).³⁸

This movement in corporate worship breathes the Gospel since, “worship, too, was all about the gospel, rehearsing the story and allowing it to shape the lives of the

36. Ted Turnau, *Popologetics: Popular Culture in Christian Perspective* (Phillipsburg: P&R Publishers, 2012), 140.

37. I part here from the structure of “The Common Flow” put forth by Chapell. His seven elements are: recognition of God (adoration), acknowledgement of our character (Confession), affirmation of grace (assurance), expression of devotion (thanksgiving), desire for aid in living (petition and intercession), acquiring knowledge for pleasing God (instruction from God’s word), living unto God with his blessing (charge and benediction). Chapell, *Christ-Centered Worship*, 100. My reason for doing this is simple and, yes, pragmatic. Combining the seven into four will make it easier for me to arrange the movements in the emphases structure I propose. This is necessary due to simplicity, expectations, traditions, and practices found in my church and denomination.

38. See Cherry, *The Worship Architect*, 47ff. Bartholomä, “Die Gnade repräsentieren,” 13-15. Webber, “Ancient-Future Worship,” 105f.

worshiping church.”³⁹ But it is not just rehearsing. It is participation. “The rhythms and rituals of Christian worship invoke and feed off of our embodiment and traffic in the stuff of a material world: water, bread, and wine.”⁴⁰ This reenactment of the story, this “rhythm of grace” which pulsates through the life of the church and the body of each believer demands a primacy in liturgy of corporate worship.

One can indeed argue unsuccessfully for much less-convincing structures than an embodied Gospel-structure. If the ultimate desire, the grand goal of our churches is the Gospel, and nothing less or more than the Gospel, we can say that such liturgies “are ritual practices that function as pedagogies of ultimate desire.”⁴¹ Since human beings are, from the day of their birth, surrounded by “mis-formation of secular liturgies,” Gospel-driven corporate worship “functions as a counter-formation.”⁴² This counter-formation is in opposition to the hostile culture it finds itself in. Unfortunately, Christians have too often extended this counter-formation distance to Christians with other backgrounds. But the Gospel is a unity-formation in regard to other churches.

Liturgy tells a story. We tell the gospel by the way we worship. Where a church maintains the truths of the gospel, it inevitably discovers aspects of worship that are in harmony with other faithful churches. In fact, worshipping with these aspects is one important way a church maintains fidelity with the gospel.⁴³

Historically, Roman-Catholic, Anglican, and Lutheran churches all employed or still employ a more or less strict liturgical approach to worship. From the

39. Mike Cosper, *Rhythms of Grace: How the Church's Worship Tells the Story of the Gospel* (Wheaton: Crossway, 2013), 19.

40. Smith, *Desiring*, 118

41. Smith, *Desiring*, 117.

42. Smith, *Desiring*, 119.

43. Chapell, *Christ-Centered Worship*, 19.

perspective of congregational free churches, basic prerequisites of High-Church liturgy seem quaint. Especially the connection of so called “state churches” to the government (some even in more or less laicistic democracies) is a somewhat surreal heritage. When the Church of England wanted to revise the *Book of Common Prayer* for the use of corporate worship in 1927-1928, the House of Lords approved and authorized it, but the House of Commons rejected it.⁴⁴ But apart from church organization, there is much to gain from looking at Anglican Calvinist and Lutheran worship liturgies.⁴⁵ What we can observe in these traditions is a dependency on the biblical worship-theology I wrote about in chapter two.

Robert Webber struck a chord when he wrote a book in 1985 which attempted to show the interdependency of worship-theology of evangelical and liturgical churches. Whereas evangelicals emphasized personal conversion, right doctrine, biblical authority and missionary outreach, his self-proposed six reasons to become an Anglican in the Episcopal Church (experience of mystery, God-centered worship, sacramental life, sense of church history, ecclesiastical home, holistic spirituality) spoke to the heart of many other Christians (evangelicals included) who longed for more historically connected and deeper liturgic forms of worship.⁴⁶ This movement “backwards” to some of the historical roots of Christian worship does not surprise. It

44. Paul F. Bradshaw, “Anglikanische Theologie im 19. Und 20. Jahrhundert,” in *Geschichte der Liturgie in den Kirchen des Westens*, eds. Jürgen Bärsch et al (Münster: Aschendorff Verlag, 2018), 349. In Germany, the Lutheran churches remained under the jurisdiction of the territorial prince until the Weimarer Verfassung in 1919. See Michael Meyer-Blanck, “Lutherische Liturgie im 20. Jahrhundert,” in *Geschichte der Liturgie in den Kirchen des Westens*, eds. Jürgen Bärsch et al (Münster: Aschendorff Verlag, 2018), 368.

45. I will look at their liturgies mainly through the eyes of modern specialists and will hardly engage with their original work.

46. Robert E. Webber, *Evangelicals on the Canterbury Trail - Why Evangelicals are attracted to the Liturgical Church* (Waco, Texas: Word Books, 1985), 15-16.

reflects an inherent longing for concrete connectedness *to* and holistic encounters *with* God.

The church's worship is a uniquely intense site of the Spirit's transformative presence. We must never lose sight of the charged nature of these practices. These are not just rituals that are unique because they are aimed at a different telos; they are also unique because they are practices that bring us face-to-face with the living God.⁴⁷

And the Living God comes most alive in this Gospel. It would be easy to get lost in the distinctive Gospel-liturgy focus in Protestant (German Lutheran and Reformed) and Anglican (Westminster) worship. My attempt is to deal only broadly with the things they have in common and which are controlled by the Gospel-structure mentioned above. I have introduced the colors for the purpose of easier identification of the four parts.

1	ENTRANCE
2	TRANSACTION
3	PARTICIPATION
4	PARTING

Figure A. Color-coded four-fold Gospel-structure.

Bryan Chapell writes: "When the gospel is embraced, it controls. It controls lives, affecting hearts, values, and commitments."⁴⁸ The chart below shows, according to Chapell, how Luther, Calvin, and Westminster Anglicanism have reproduced the Gospel in liturgy and how it controls the worship service with the goal to control the lives of worshipers as well.⁴⁹

47. Smith, *Desiring*, 200.

48. Chapell, *Christ-Centered Worship*, 85.

49. Chapell, *Christ-Centered Worship*, 87. For liturgies in the first four centuries see Frank C. Senn, *Introduction to Christian Liturgy* (Minneapolis, MN: Augsburg Fortress Publishers, 2012), 44ff. For more recent Reformed liturgies, see Kunz, "Reformierte Theologie," 418ff.

		Luther ca. 1526	Calvin ca. 1542	Westminster ca. 1645
		Liturgy of the Word	Liturgy of the Word	Liturgy of the Word
1 Entrance	Adoration	Entrance Hymn Introit		Call to Worship Opening Prayer
			Scripture Sentence	
2 Transaction	Confession	<i>Kyrie</i>	Confession of Sin	Supplication for Grace
	Assurance	<i>Gloria</i>	Psalm Sung	Supplication for Illumination
3 Participation	Thanksgiving & Petition	Collect		
	Instruction		Ten Commandments	Old Testament Reading
		Epistle Reading Gradual		New Testament Reading Psalm Sung
	Confession		Confession	
			Intercession	
	Thanksgiving & Petition		Prayer for Illumination (Lord's Prayer)	Prayer for Illumination
	Instruction	Gospel Reading Apostles Creed Sermon Hymn	Scripture Reading	Scripture Reading
	Thanksgiving & Petition	Sermon	Sermon	Sermon
			Thanksgiving and Service Prayer Lord's Prayer	
4 Parting	Charge and Blessing	Post-Sermon Hymn		Psalm Sung
		Exhortation		Dismissal (if no communion)

Figure B. Adapted from Chapell, *Christ-Centered Worship*, Chart 7.4, *Thanksgiving Continuity Highlighted*, 87. For more detail and an explanation of my content see Figure C.

Entrance: Invited to Adore

All traditions start by focusing on God. The entrance to the gathering is *adoration* by hymn, scripture or a call to worship. The vertical directedness of the assembly becomes clear from the start. People are gathered to worship God. The focus does not lie on the worshippers, or on the guests, but on the triune God. He is greeted with words from his own Word or is praised in song or prayer. “Opening praise makes God’s honor the first ‘item of business’ on the worship agenda.”⁵⁰ Speaking of free-church evangelical worship services in general and mine in particular, this God-focus from the start is not coherently transported. The greeting of members and guests at the beginning of the service seems more common than an opening prayer and shows a human-centeredness that is not in accord with God-adoring entrance-worship.

In Gospel-structure, however, in the beginning, the question “Does the Gospel become loud?”⁵¹ is answered with an overwhelming “yes” because the God who freely loves and invites each participant and the community as a whole is addressed. At the same time, it would be inappropriate to start the service with a confession of sin. The human inadequacy before God is obvious, and stays that way throughout worship (and life), but it is obviously not the opening movement. Praises go to the God who gathers us.⁵² Karl Barth in his *Gifford Lectures* put it this way: “Corporate

50. Chapell, *Christ-Centered Worship*, 88.

51. Johannes Zimmermann, *Zwischen Tradition und Event: Kirche wächst durch Gottesdienst* (Gießen: Brunnen 2010), 38.

52. Cherry, *The Worship Architect*, 54.

worship is first, it is primarily, originally, substantially something godly – it is then, secondarily, derivated, accidentally a human act.”⁵³

Our presence in worship alone is a response to God’s call. As God once pursued us in our sinfulness and whilst still rebelling against him, he now initiates this special corporate relationship-encounter we call worship. Cherry makes a very valid and encouraging observation: “Worship would greatly change if an entire congregation truly sensed that they were coming to worship in answer to God’s personal invitation.”⁵⁴ Churches incorporating this Gospel-liturgy want to make sure this becomes clear to all.

As a free-church pastor I cannot help but to feel rightly and appropriately criticized. The first and proper response to an invitation by God to assemble cannot be a “good morning” to the audience. Right off the bat we have lost the Gospel-sense. Liturgical services remind us of the significance of the *audience of one*: worship that leads to lives transformed in which God is “the only one whose opinion matter[s].”⁵⁵

Tied to the proper and humble addressing of God as host is the spirit in which the people come together. An invitation by God produces joy and praise. Corporate worship rejoices in a “God of complete love and mercy who seeks fellowship with all people made in God’s image.”⁵⁶ It is a worthy goal to have the congregation view all components of liturgy (not just the sermon or the music) as worship and so destroy

53. Kunz, “Reformierte Theologie,” 404. I am not a Barthian and reject Barth’s universally dialectical approach, but concerning worship he is right.

54. Cherry, *The Worship Architect*, 54.

55. Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco, CA: Harper, 1998), 209-210.

56. Cherry, *The Worship Architect*, 56.

the dichotomy of the parts. Because of that, the entrance needs to be celebrated. And once the dialogue between God and man has been inaugurated in *adoration* it is continued not abandoned during the rest of the service.

Transaction: Vulnerability Displayed and Restoration Granted

The second component of Gospel-worship is the three-step *confession*, *repentance*, and *assurance*. *Confession* is an act of acknowledgement of man's sinfulness and a general awareness of the predicament that as man, one "categorically is situated in the orbit of sin and suffers under the spiritual, psychological, social and physical consequence of the Fall."⁵⁷ The *Kyrie* "Lord have mercy" puts the human condition in proper, God-dependent, context. *Confession* and *repentance* are followed by *assurance*. Yes, we are sinners. But we are not without hope. We have the Gospel and the presence of God to lead us away *from* an improper self-reflection and *to* Him, who has grace and forgiveness without end. It is precisely this - in the 16th century rediscovered - Word of God that prompted the famous Middle age Reformers of the church (Luther, Calvin, Arminius) to attempt a renewal, not just in theology, but also in worship. It is wise to treat *confession*, *repentance*, and *assurance* together. Neither in corporate worship, nor in life in general should they ever be far apart.

After God has gathered us and we have properly declared our praise to him, *confessed* our sin, he now is moving towards us with *assurance* through his presence and his Word. We anticipate his speaking and we declare ourselves listeners. First hearing from God orients us towards how God views people, life, sin,

57. Bartholomä, "Die Gnade repräsentieren," 7.

death, suffering, joy and peace. Submitting to God and his Word adjusts our thinking, aligning our hearts with the heart of God.

We encounter Christ as the living Word himself, who delivers us out of slavery of sin and graciously makes himself the requirement for a renewed relationship of man and God.⁵⁸

In this way this second part of worship is *the rehearsal of the Christ event through which one's experience with God is established, maintained, and repaired.*⁵⁹

Participation: Thanksgiving in Prayer, Song, Sermon, And the Lord's Supper

This encounter and dialogue with God bring forth thanksgiving as a response to God. Psalm-singing, the reading of the Decalogue with an emphasis and a reminder of God's faithfulness,⁶⁰ endorsement of the Apostle's Creed (and other historic faith documents), and readings from both Testaments saturate the worship with the Word of and about God, which is then interpreted in the Sermon for the benefit of all. This two-fold process of first hearing from God (reading) and then learning about God (instruction, sermon) performs the prophetic claim "thus says the Lord."⁶¹

The sermon, as the explained Word of God, invites the listener to respond. The human reception or response in word can be audible through prayer or song,

58. Bartholomä, "Die Gnade repräsentieren," 7.

59. Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelism for a Postmodern World* (Grand Rapids, MI: Baker Academic, 1999), 106.

60. Chapell, *Christ-Centered Worship*, 49.

61. Cherry, *The Worship Architect*, 70.

altar calls, lighting candles, and praying for each other, but can also be received with and participated in silence.⁶² Doing away with the Gospel-law contradiction of Luther, Calvin preached the whole Bible as not just God's Word, but as God's Good News. He celebrated the dependency on the Spirit in preaching as one of the "excellent gifts with which God has adorned the human race."⁶³

The Lord's Table epitomizes the host character God as well as the human response-character of worship.

In the acts of worship at the Table we are given the opportunity to participate poignantly in the blessing of Christ's saving work and to fellowship with Christ and other believers in ways empowered by God's Spirit (1 Cor. 10:16). At the Table of the Lord, once again, a dialogical exchange takes place.⁶⁴

The lack of celebration of the Lord's Supper in the liturgies listed above is unexpected, but likely due to the priority of the Word and the missa fidelium (liturgy of the upper room). Calvin himself was aware of this shift and frustrated with the quarterly schedule of the Table, calling the praxis "abnormal."⁶⁵ Webber's recounting of his friend Chuck Fromm's evaluation of shifting priorities and imbalance in corporate worship throughout the centuries, is helpful here.

The Eucharist was the focal point of God's presence in the ancient church, the Reformation made the Word the center of God's presence, and today the presence of God is found in music.⁶⁶

62. For alternative responses to God next to the Lord's Supper, praying and singing see Cherry, *The Worship Architect*, 104.

63. Chapell, *Christ-Centered Worship*, 50f.

64. Cherry, *The Worship Architect*, 87.

65. Chapell, *Christ-Centered Worship*, 48.

66. Webber, *Ancient-Future Faith*, 132. I am convinced that the balanced – liturgical history-incorporating and contextually creative – approach of the ThinkHouse Project I put forth in chapter four will at least take this observation seriously.

If the goal of the corporate worship structure is, however, to not just make the Good News available to listeners but to make the Good News “liturgically comprehensible,”⁶⁷ we cannot allow neither the reading, the sermon, the prayers, the worship in song, nor the Table to take a liturgical back seat. They are not just part of the worship service, they transport the *euangelion*.

As with the “nonlinear and intermittent development of church worship services”⁶⁸ in the first four centuries, the liturgies above obviously did not get everything balanced out evenly either. And these liturgies virtually had no room for (spontaneous) involvement of believers. They did not perform the balance of organization and freedom Paul wished for in 1 Corinthians 14:40. In this passage, Paul was not opposed to spontaneous interaction. He did not want to quench or exclude the flow of singing, preaching “and other forms of unscheduled congregational participation”⁶⁹ but to regulate it.

According to liturgical theologian Nicholas Wolterstorff, especially the aspects of covenant-renewal and higher participation of worshippers in worship are somewhat neglected in liturgies.

Although the people were frequently and lengthily exhorted to receive God’s actions with praise and thanksgiving, they were given scant opportunity to do so in the liturgy. This lack violated everything that the Reformers said about the liturgy. In their liturgical documents and theology, they reveal a passionate concern that our recital of God’s actions not remain “out there somewhere” but be appropriated in faith and gratitude. Surely expressions of praise and gratitude are the appropriate implementation of this vision. Yet the exhortation tone overwhelmed worshipful expression.⁷⁰

67. Bartholomä, “Die Gnade repräsentieren,” 7.

68. Wick, “Die urchristlichen Gottesdienste,” 378.

69. Ashton, “Following in Cranmer’s Footsteps,” 81.

70. Nicholas P. Wolterstorff, “Genius of Reformed Tradition,” *Reformed Worship* (12/1986), accessed February 28, 2019, <https://www.reformedworship.org/article/december-1986/genius-reformed-liturgy>.

The ThinkHouse-project will attempt to balance the worship-components like table, sermon, music, reading, testimony, direct participation and sharing in such a way that the goal of worship is served without lifting any component higher than the other.⁷¹ It will become clear in chapter four that the emphasis-oriented services were drawn up precisely to combat this lopsidedness of worship.

Parting: Sending and Benediction

A proper sending and blessing at the end of the service was important to the Reformers. From Old Testament times on, the sending is the oldest tradition of biblical worship (cf. Lev 9:22-23).⁷² Sending is the created “space in which God and people can exchange ‘good-byes.’”⁷³ Just as the beginning of the worship sets the tone for what follows, the end, the sending and blessing puts an exclamation mark behind all that has happened. The goal is to

‘disassemble’ as intentionally as we assembled. ... The way in which we part answers the question of how we will be in relationship while apart and what we will do until we meet again.⁷⁴

It also clearly promises the person next to me: “I will be here next week to worship with you!” The worshipper and God part ways (so to say) in order to reassure each other that each will stay close to the other. And the sending motivates people who are blessed by God to in return bless other people in the name of the Son.

71. I am aware of the fact that some components will always be more time consuming than others. But they are not regarded as “more important worship” compared to other parts.

72. Cherry, *The Worship Architect*, 113.

73. Cherry, *The Worship Architect*, 112.

74. Cherry, *The Worship Architect*, 112.

Take for example Jesus' two-part sending in Matthew 28. First comes the challenge or charge: "Go therefore... in the name of the Father, the Son, and the Holy Spirit" (Matt 28:19-20 ESV). But the charge is quickly followed up in the assurance (the benediction) of the divine reality of God's irrevocable presence: "And remember, I am with you always, to the end of the age. Amen." The call is uttered by the sending one and assumedly received and agreed on by the worshipping one and the community of faith. But the promise of divine presence is what makes the charge possible in the first place.

The Reformers (especially Luther) were influential in rescuing the benediction from oblivion in the Middle Ages. They uncovered anew that the benediction or blessing was not a prayer to God of one sister or brother for another sister or brother in faith, but rather a "conferring of the covenant blessing that God gave to Abraham and Sarah."⁷⁵ Contrary to prayer, a blessing is a proclamation over people not an intercession to God.

Again, the aspect of sending unites the worshipping body with the subject of their worship. It engages them. The sending bestows purpose and confirms the worshiper's identity. The body of Christ experiences itself as sent, as a body of purpose and direction communally as well as individually. In accordance with the THP's first goal of highlighting one clear and biblical idea of worship (Guidea), the "charge" needs to be equally clear because it will be what congregants hear last and will take home. A great chance is missed if the Guidea was not again lifted up before their inner eyes.

75. Cherry, *The Worship Architect*, 114.

Liturgies challenged by History and the Present

This glance back in time to the Gospel-structure of the Reformers is useful. Most people would hopefully agree. But is it really necessary to delve deeper into the content as well? Is worship not inextricably tied to the current setting? Of course, it is. But this does not mean that history can't teach us a thing or two about the theology of the components of corporate worship. Now agreed, some things are outdated and transport no meaning in my particular context. With Graham Hughes we should ask ourselves frequently,

[w]hat elements will be required in any account which might elucidate the processes which enabled the event in which [the imaginary worshipper] participated to mean something?⁷⁶

And there have been unfortunate movements in these traditions towards an adoption of the old for old's own sake.⁷⁷ But I am afraid that many worship contents have been discarded for solely pragmatic reasons, producing a loss of some theologically weighty parts of the worship. This is what Webber calls the "crisis of content".⁷⁸ He advises to consider worship as remembrance (God's global not just local deeds) and anticipation (God's global not just local plan for the future). The preoccupation of timing, and programming the "event" has led to the slow death of remembrance and anticipation and its respective content.⁷⁹ Additionally, for free

76. Hughes, *Worship as Meaning*, 30.

77. Some strands of the Anglican Church opposed changes within the liturgy with new rites developed in the 1960s and 1970s and went all the way back to a more Roman-Catholic liturgy that did not even reflect the traditional Anglican worship any more. See Bradshaw, "Anglikanische Liturgie," 358.

78. Webber, *Ancient-Future Worship*, 90.

79. Webber, *Ancient-Future Worship*, 106. I find the human-focused questions by which churches try to evaluate their corporate worship Webber asks striking and alarming: "Did you enjoy the worship today? ... How was the skit; did it properly set up the sermon? Did any of our performers go overtime?" However, I disagree with Webber when he puts the "ancient order of worship" in antithesis to program, theme, and creativity. As a matter of fact, my approach in chapter four is an

churches like mine the accusation that we are local-centered and local-church-obsessed unfortunately sticks. What God does at the local church is almost equated with what is happening in the kingdom of God. Our remembrance needs growth and width. Globalization surely helps in this regard.

This *crisis of content* is sometimes – but not always - connected to a *crisis of tradition*. On the other side of empty rituals stands a lack of traditional depth, or recognizable acts of worship that breath familiarity and meaning. Peirce calls this the “Thirdness: ‘convention, habit’, ‘by virtue of . . . the symbol-using mind’ These are the meanings which inhabit every move within the liturgy.”⁸⁰

Before I address and evaluate the content found in worship, I want to focus on something that has so far not played a major role and has not even been addressed in the previous chapters. So far, this category has only simply been assumed, but assumed it has been on every page. It is time to bring it into the open because it really is paramount for liturgy. I am talking, of course, about community (*koinonia*).

“Christian community is necessary for worship.”⁸¹ At least this is true for corporate worship. Too many worship-leader-decisions have been made at the expense of community. Either there were decisions to blend all kinds of components and styles thus creating a non-identity, or they were decisions of focus on one target group (mostly students who have the time and young professionals who have the money) to the disadvantage of another group (mostly the elderly). And some

attempt to combine them. See also David G. Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2002), 290.

80. Hughes, *Worship as Meaning*, 179.

81. Cherry, *The Worship Architect*, 254.

churches slowly die, because community has already died two-three generations ago.

The kind of local corporate worship I will propose later and which Cherry calls “convergence worship” is an expression of a real, local community of intergenerational worshippers. Corporate worship is not just about having the right components in the right order and with the right balance. Corporate worship is “what happens as a result of life together.”⁸² This life together cannot be overestimated. It is the culture (conscious and unconscious) in which worship takes place and in which worship is also generated. Community and corporate worship are tightly connected and are dependent on each other. Corporate worship that is split in various services with different styles (most frequently this is classic and contemporary) not only splits worship, it splits community. The result is a congregational pseudo-union when in reality it displays a fragmentation of community, of one family in worship.⁸³

How could this have become the default option of churches who want, and maybe need, change? It’s a panic option, really. It might fix (for a time) certain problems, but it creates a homogeneity that stands in stark contrast to the heterogeneity of the early church and most healthy churches worldwide. Then and now it was and is important to embrace “the old and the new out of a theological commitment to celebrating the relationship of worshipping saints of every generation.”⁸⁴

82. Cherry, *The Worship Architect*, 255.

83. For further details on worship that pulls together all generations see Holly Catterton Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, (Downers Grove, IL: IVP Academic, 2012), 189-203.

84. Cherry, *The Worship Architect*, 250.

But is this particular convergent-united-family-corporate worship really possible? Do not all statistics on church growth and church development, do not all managerial answers to church leadership say differently? Is it not a sign of weakness if a church has no clear target group? Can there be a target group as wide as “all”? To be blunt: there must. It is the only approach that truly honors the *koinonia* identity of the *ekklesia*. “All” really means all. Corporate worship must be potentially open and welcoming to all ages, races, socioeconomic and religious backgrounds, and family constellations. The church doors must resist the postmodern call to segmentation and appeasement of all like-minded affinity groups. One could even go one pedagogical step further: Creating space for people to dislike certain things that others love enhances true community and real family feel to church. Haven’t we learned above that liturgy is a grand pedagogue?

We can learn many things from the saints that have gone before us. People who have thought long and deep about corporate worship. Analogous to the shift from Jewish synagogues to Christian house-churches and congregations “the worship of Christians past provides the context for worship of Christians present.”⁸⁵

Just to be clear: Whereas I am in favor of rediscovering neglected parts of historical liturgy and utilizing their theological bearings for free church corporate worship, I am totally committed to free church worship. I do not wish for High-Church liturgy in my free-church context. But I do wish for the same care, earnestness, and zeal our brothers and sisters in the High-Church tradition show the corporate worship service. I echo German theologian Stefan Schweyer’s longing: “I wish that this kind

85. Cherry, *The Worship Architect*, 255.

of careful contemplation would find its expression in an intentional composition of liturgical freedom.”⁸⁶

We are not imitators of time, rituals, or customs of old. We have a far greater responsibility and we have to move in order to achieve it.

Liturgical history ... does not deal with the past, but with tradition, which is a genetic vision of the present, a present conditioned by its understanding of its roots. And the purpose of this history is not to recover the past (which is impossible), much less to imitate it (which would be fatuous), but to understand liturgy which, because it has a history, can only be understood in motion, just as the only way to understand a top is to spin it.⁸⁷

In Robert Taft’s words: We have to identify what makes the top spin. We have to find out what worship has always been created for. It is a search for the “it” which transports pivotal biblical and theological content and meaning that can and should be communally understood and adapted. It should be obvious but often is not: “The very idea that such an event is meaningful makes liturgy a matter of intense theological interest.”⁸⁸

But according to Schmemmann, history itself is only a tool.

History is needed only to the extent that this theory has from the very beginning expressed itself in facts, has become concrete and has revealed itself in facts, and also in these facts has been exploded or distorted. In our liturgical practice there are things which to many people seem to be the age-old tradition of the Church, but which in fact distort this tradition. It is impossible to discern them outside their historical perspective, without comparing facts, just as it is impossible to define the basic path of liturgical development and its general meaning outside a similar perspective.⁸⁹

When we now look at the theological content of corporate worship of the past the goal will not be to pick and choose things that would most likely produce the

86. Stefan Schweyer, “Warum wir ‚freie‘ Gottesdienste brauchen,” *Theologische Beiträge* (02/2012), 1.

87. Hughes, *Worship as Meaning*, 226.

88. McFarland, “Liturgy,” 284.

89. Vogel, *Primary Sources*, 58.

smallest amount of resistance from all worshippers.⁹⁰ We must look at the “facts” irrespective (as much as this is possible at all) from their cultural adaptations and irrespective of what we “like” or “dislike”. And yes, this can only happen from within our very own blurred perception and imprinting. Knowing that whatever we ourselves produce will be a flawed product created by a flawed human being is also part of living the Gospel.

The mindset of corporate worship can never be to strive for the least possible attack surface. On the contrary, a mindset is sought where all worshippers go out of their own way to find common ground between the various parties. And there is much common ground. But these “facts” need to be investigated and re-found. And then this common ground has to be articulated, evaluated, taught and then incorporated in a way that is meaningful to (hopefully) all people in a local worshipping faith-community in the here and now. Liturgy is a tool for people, as much as it brings honor to God. Liturgy needs to transport meaning.

[W]hen the parts (of the liturgy) have formed some sort of whole, and when the event in its integrity has made some connection with the person’s larger life, then it will seem to have been ‘meaningful’, it will have ‘made sense’.⁹¹

People rarely resist meaning. That is what worship can do for the faith of each person. Our life gets infused with faith-meaning. Bonhoeffer rightly states: “We are bound together by faith, not by experience.”⁹²

So, we are respectful of this faith. We want to preserve the integrity of worship and life. Part of this respect costs us our individualism. None of us, says Constance

90. On the other hand, just amassing all kinds of good ideas of the past without selecting and prioritizing, like the “Westminster Assembly’s Directory of Publicke Worship” attempted, is not beneficial either. See Chapell, *Christ-Centered Worship*, 56.

91. Hughes, *Worship as Meaning*, 32.

92. Cherry, *The Worship Architect*, 256.

Cherry, not even the worship-leader, has a special right for a special worship-style personally suiting him or her. “We would do well to remember that our true affinity lies in community, not preference.”⁹³

Now, there is a reason why many churches opt for an alternative route. This faith-infused community road described above is rocky, it’s an uphill climb without guaranteed success. If one is looking for fast results or quick appeasement of (at least some) people, one will discard this option quickly. But herein lies the logical error. This approach cannot be viewed as an option at all.⁹⁴ It is a non-sequitur based on faulty ecclesiology. It is less than what God has called us for in his view of faithful corporate worship. We are not doing God a favor by foregoing on unified, corporate worship.

Meeting God and Men

To present a unified church body in worship before an accessible God is one goal of liturgy. Another is the joining of God and men, the involvement and participation of the community of faith with the “*missio dei*”. Worship itself has to be accessible and foster participation. What God wants to do through us must become clear. Worship must invite us to join the mission of God.

93. Cherry, *The Worship Architect*, 256.

94. This is a very strong and generalizing statement. Certain situations on the mission field or local circumstances might make an exception necessary. But the exception should not become the rule.

Accessibility

The accessibility of worship to the community of faith is the measuring rod for all worship, including its theological and liturgical content. What good is liturgy doing if it does not move the believer in the realm of the real God? And what good is theology doing if it does not provide an access to God's mission in our lives?

Cranmer understood this when he sought to bring

biblical truth close to ordinary people. Our services must do the same. We must take seriously the gap between what happens in church and what happens everywhere else.⁹⁵

That God is accessible in the "everywhere else" must be transparent in worship. Since many components of worship are not regular practices in our normal day routine, their goal and their portrayal must be clear and simple. No worship reader really asks herself/himself what she/he can do to make it deliberately hard for people to engage in worship. But very few worship-architects attempt to actively identify or eliminate obstacles. The way to God should not be made artificially complicated. There needs to be a straight path to God's presence. Creating easy access to God actually honors God. However, it must be clear to visitors and non-Christians alike that just because the way to God in worship is open, everybody still does have the freedom to pass on the opportunity to access this very God-presence and God-mission. Accessibility is not equal to forced participation. Accessibility's job is to give freedom for a voluntary joining in.

95. Ashton, "Following in Cranmer's Footsteps," 85.

Involvement and Participation

If *accessibility is the measuring rod* for all of theological and liturgical content then *involvement and participation is the goal* of liturgical content. The unity displayed in the early church is the unity of Christ amongst them. As Christ participated with and in their worship, they took part in each other's worship-lives.

Participation is vertical and horizontal. And it is this horizontal tier that might have seen the greatest divergence in the shift from synagogue-Judaism to Christian home-assemblies, namely the gain of community-life of the earliest Christians.⁹⁶ Whereas the focus of synagogue-life was more on the teaching and application of law, the church seemed to have focused more on prophetic texts and a companionship-focused gathering as the end-time community "relating to another and serving one another in everyday contexts such as the household."⁹⁷ Not just God was accessible through worship, the brothers and sisters were accessible to each other as well.⁹⁸ This also is one aspect of the *mission dei*.

In this way the centrality of and participation with Jesus, as displayed in the Bible, makes church services the blueprint for the centrality of and participation with Jesus in all of one's personal life.⁹⁹ In Jesus we come in contact, getting to know, and become intimate with God the Father. We begin to live the drama of God, the "missio dei," as Jesus becomes "the new point of contact between heaven and earth

96. Peterson, "Engaging," 159.

97. Peterson, "Engaging," 160.

98. Like the synagogue with its descriptive influence on the early church, the early church in the NT as a whole has a (mere) *descriptive* influence on our churches today. The familiarity, the closeness and the intimacy of their gatherings and life together, however, seems to be one of the few *prescriptive* influences for today. This is worth mentioning even if it is outside the scope of this paper.

99. Of course, the distinction between private and corporate worship is somewhat artificial for the early church, especially in the light of the first four centuries, in which corporate worship took place predominantly in private homes (cf. Acts 2:42. 46-47; Col 4:15-16).

for people of every race without distinction.”¹⁰⁰ This participation in real life does not work in isolation and individualism. Why should church services be any different?

Participation of the congregation *in* the whole worship-drama helps to put the full Jesus-life at the center in private contemplation and life in general. Active participation in worship is a game changer. Corporate worship needs to be accessible and able to involve people. Ian Nell points out a valid danger whenever participation is not anticipated by the worship planner. Church could then be viewed as a spectacle to simply be observed, enabling church goers to assume a mere passive role. When church becomes theatre and worship becomes entertainment, “members are encouraged to treat the church as consumers [same as they] treat other forms of entertainment.”¹⁰¹

The ThinkHouse-project will attempt to provide opportunity for this kind of participation, providing ownership for the service as well as encouragement for the life in between gatherings.¹⁰²

Historically, the church has not been overly successful in drawing people to participation in worship. They have not sensed “the Church itself [as] a *leitourgia*, a ministry, a calling to act in the world after the fashion of Christ, to bear testimony to Him and His kingdom.”¹⁰³ But inside and outside of corporate worship all people are called to action into one corporate life.

100. Peterson, “Worship,” 67.

101. Ian A. Nell and Neil Meyer, “Invited by God onto the worship stage: Developing missional communities through participation in Theo-drama,” *Verbum et Ecclesia* 34 ,no. 1 (2013), 1.

102. However, the shift to small group prayer in one liturgy is not experienced by all as a pleasant time, because they are being redirected from the position of passive observer to active participant. See chapter five.

103. Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy* (Crestwood, N.Y: St. Vladimir's Seminary Press, 1973), 25.

The reality inside and outside corporate worship is often passivity. Keller describes two prominent passive-models as either one in which the preacher takes up all of God's action on the congregation's behalf, or one in which the preacher takes up all of the congregation's action on God's behalf. "Because there was no 'rhythm' of reception and response"¹⁰⁴ these services made people become passive. Martin Luther was aware of his danger already in 1544, when he christened a church in Thorgau. His goal for the church was that

"this new house might be oriented to no other end but that our dear Lord himself would speak to us through his holy word and we in return might speak with him through our prayers and worship songs."¹⁰⁵

Liturgy and Content

Already in the second century we find worship content captured in writing. This rather long quote from Alikin will give an overview of content of liturgy at that time in history.

In the second century the growth of the Christian churches and other practical reasons gave rise to the establishment of some order (in the sense of a certain sequence of the components) in the gatherings of Christians. According to Justin, the different parts of the Christian gatherings in Rome took place in the following order: (1) reading of Gospels or Prophets; (2) an allocution given by the president; (3) communal prayer; (4) presentation of food and drink; (5) eucharistic prayer; (6) distribution of food; (7) the meal; (8) collection. Elsewhere Justin mentions the singing of hymns but it is not clear precisely at what moment of the meeting this singing took place. Clement of Alexandria gives a list of activities through which a believer can "thank God": (1) the reading of Scripture; (2) interpretation; (3) the eucharistic meal; (4) prayer; (5) the singing of songs and hymns of praise. [...] At the end of the second century Tertullian gives a glimpse into the order of the components of the Christian assembly in several of his writings. According to

104. Timothy J. Keller, "Reformed Worship in the Global City," in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI.: Zondervan, 2002), 214. "In the medieval service there was much responding, but no place where people heard a word of grace. In the Zwinglian service there was a great deal of listening, but no place for response." Keller, "Reformed Worship," 214.

105. Michael Meyer-Blanck, *Liturgie und Liturgik: Der Evangelische Gottesdienst aus Quelltexten erklärt* (Gütersloh: Chr. Kaiser, 2001), 29.

his *Apologeticum* 39, the order of the service is the following: (1) prayer of petition and intercessory prayer; (2) reading of Scripture; (3) sermon; (4) collection; (5) eucharistic prayer; (6) meal; (7) singing; (8) closing prayer. Elsewhere, in *De anima*, Tertullian makes mention of the same order of the liturgical proceedings whilst at the same time leaving out some of the elements mentioned in his *Apologeticum*. In this case he refers to a meeting on Sunday. He mentions: (1) reading of Scripture; (2) singing; (3) preaching; (4) prayers, probably eucharistic; (5) after the dismissal of the people at the conclusion of the service, visions of a prophetess are discussed.¹⁰⁶

From this list, we can safely assume the major content of corporate worship to have been stable. The reformers, whose liturgies we briefly looked at above have drawn from this content. The following functions and components will be discussed in greater detail below: Scripture reading, preaching, the Lord's Supper, testimony, music, prayer (including blessing) and giving. Identifying these elements is important because we need to

find and define the concepts and categories which are capable of expressing as fully as possible the essential nature of the liturgical experience of the Church.¹⁰⁷

Scripture Reading: Finding the Father,

The Son, And the Spirit in The Word

If we put the Bible in the center of our worship services, we will have put Christ, the son of God in the center. "The New Testament does not reveal a greater God than does the Old Testament, but the New Testament provides a greater revelation of that God."¹⁰⁸ This now more fully revealed God gives us life in the fullest

106. Alikin, "The Earliest History," 65-66.

107. Alexander Schmemmann, "The Task and Method of Liturgical Theology," in *Introduction to Liturgical Theology* (Crestwood, NY: St. Vladimir's Seminary Press, 1986), 17.

108. R. Kent Hughes, "Free Church Worship," in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan, 2002), 152.

(John 10:10). Our lives, not just our worship, are dependent on our relationship to Jesus. He is the new, better, the only point of access to God. Naturally, this relationship must be informed by the content of the Old and New Testament as God's Word. This reflects the high view of Scripture displayed in the synagogue already. Apart from Scripture there is no certain knowledge about anything pertaining to this unique relationship, accessibility to or participation with God we have gained from Christ's death and resurrection. The ThinkHouse-project will incorporate this aspect of worship with its WordAble group. The selection and reading (in various forms) of Bible verses will reintroduce Scripture to a prominent place in worship next to (not instead or despite) the preached word.¹⁰⁹

As to giving the Bible priority in the church service, I have come across no better tool than David Currie's "The Big Idea of Biblical Worship". This big idea, built on one biblical pericope, does for the church service what expositional preaching does for the sermon: It illuminates the meaning of a text in such way that it carries the worshipper not just through the sermon but through the whole church service. Yes, it does even more: "The same exegetical idea that informs the homiletical idea that shapes the sermon can also inform the 'liturgical' ideas that *shape the rest of the service*."¹¹⁰ By focusing on one big idea, people can focus and the emphasis is clear. Hopefully, they will not only hear what they want to hear, but will introduce the Guidea, repeatedly stated by various components of worship, to their daily walk with Christ.

109. At our church Scripture reading as an independent part of the worship service was stopped about 12 years ago. I have reintroduced it with the THP.

110. Currie, *The Big Idea*, 2. Italics mine.

This is absolutely essential because the worship service needs to help all people to find Christ. But not just any Christ. Not the Christ who is just a savior. Not the Christ, who is just a teacher. Not the Christ who is just a god, or even *the* Son of *the* God. Not the Christ who is just the Logos of creation. Not the Christ who is just a man, Mary's son. Not the Christ who is just a healer, just a friend, just a judge, just a shepherd, just a sage, just a revolutionary or rebel, just a prophet, just the Messiah, just David's seed, just a reconciler, just a sustainer. We need the whole Jesus, the epicenter of the New Testament.¹¹¹ And we get him only through the Bible, the whole Bible.¹¹² Each worship service can contribute to a fuller community-puzzle and a more complete picture of Jesus.

The Bible in its full scope orients everything in worship around the starting point of knowledge about this man-God: itself. And with Jesus as the lens, the whole Bible opens itself up as readable, comprehensible and persuasive to people indwelt by the Spirit. What Jesus did with the Scripture set before him "Today this Scripture has been fulfilled in your hearing" (Luke 4:21 ESV) the church, on a smaller scale, still does today. It points the reader or listener to Jesus who is the "yes" to all God's promises (2 Cor 1:20).

By starting with the Bible and its focus on the incarnate God, all temptations to derive at a human-focused model of worship can be resisted by the worship planer. No wonder the reformers ended up with Gospel-driven liturgies. The trajectory of corporate worship begins with the divine. Since all congregants are worshippers in

111. For this theme of "God's whole counsel" as pertaining to Jesus see Chapell, *Christ-Centered Worship*, 234-251.

112. See i.e. 1 Cor 10:4.9; John 3:14-15 and Jude 5 for Christ's involvement in the Exodus. NA28 no longer renders Jude 5 as "πάντα ὅτι [ὁ] **κύριος** ἄπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας" but as "πάντα ὅτι **Ἰησοῦς** λαὸν ἐκ γῆς Αἰγύπτου σώσας", now following the more reliable sources in textual criticism (A B 33. 81. 2344 pc vg). *Novum Testamentum Graece*, 28th edition, eds. Erwin et Eberhard Nestle, Barbara et Kurt Aland (Stuttgart: Deutsche Bibelgesellschaft, 2012), 629.

varying degrees (see “Involvement and Participation” above), there is no audience but the “audience of one” to whom all worship is directed. But not just all worship is directed to him. All our attention, all our attempts to please, and all our concerns for the service are focused on him, not people. We need this grand, vertical, and “stunning vision of God,” for it promotes holy living which in turn produces horizontal unity.¹¹³ Our lives can only be as holy as the subject we have set our eyes onto. And our churches can only be as healthy as the Medicine they turn to. And this personified Medicine says: “The words that I have spoken to you are spirit and life” (John 6:63). Coming in contact with the words of Christ, reading them and listening to them, receiving them in the Spirit brings life. Absorbing God’s word in worship *is* worship.

Preaching: Showing Christ And Fostering Faith

Inseparably tied to the Scriptures, and completely dependent on it, is the preaching of the church. As seen above with Paul, preaching about the Word of God from the Word of God is an essential ministry of the church.¹¹⁴ And it should be for our churches in our time as well. But for decades now, and intensified by the emerging church movement, questions about the necessity, place, yes, even the helpfulness of sermons in our modern and post-modern contexts have been raised. Do we still need sermons? I believe we do. And we may even need them more than Paul and his contemporaries have needed them. And we may need them more desperately for several reasons.

113. Hughes, “Free Church Worship,” 151.

114. Peter Wick, “Die urchristlichen Gottesdienste,” 286.

Firstly, we no longer can assume that Scriptures read in church will resound with meaning in the hearts of present-day people. They will largely be unknown to seekers and sometimes even long-time Christians. In the East of Germany i.e. biblical literacy is virtually non-existent. Bible stories will raise red flags but will not spread out red carpets.

Secondly, the culture and language gap of over 2000 (and many more!) years will have to be taken into account. The question of hermeneutics is pressing. The pastor needs to be an exegete, but even more so an hermeneut. Much context has to be bridged, and it is growing by the minute.

Thirdly, applications from biblical texts are not always obvious. Sometimes, applications need to be avoided or should be exactly the opposite of what people naturally think (i.e. following directly the example of Judges like Gideon or Samson).

Fourthly, the Bible only then connects to the lives of people if it has been explained to them by “men who had understanding of the times” (1 Chr 12:32) in the context in which people actually live today.¹¹⁵

Fifthly, preaching, like reading from or listening to the Bible, is worship in itself, because it points to Jesus. The preacher needs to take seriously the task set forth by Paul in his letter to the Ephesians.

And he gave the ... teachers, to equip (καταρτισμὸν)¹¹⁶ the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ (Eph 4:11-13 ESV).

115. The FrameWork team fits nicely in this category.

116. The word καταρτισμὸν which is translated by Louw and Nida “to make someone completely adequate or sufficient for something” occurs only here in the NT. Louw, *Greek-English Lexicon*, καταρτισμὸν. The THP is a tool which seeks to equip people for this work. Because not every church member is seeking to be equipped, resistance on this front is to be expected.

Maturity is tied to knowing Christ. We know Christ through the hearing of the preached word of God (Rom 10:17). This kind of preaching must “first be God-focused and then human-sensitive.”¹¹⁷

Good point. Let us stop here for a minute. It is not just a matter of semantics if we define our churches as either seeker-*oriented* or seeker-*sensitive*. Yes, the church needs to be relevant and creative, it needs to be aware of the genuine needs of unchurched folks. Yes, what is spoken in a sermon must have as its target the mind, the heart, and the soul of the unbeliever as well. But this is not the ultimate goal. All this occurs automatically if the heart of God is ultimately aimed for in worship. If we aim for the glory of God in our sermons, we *will* automatically speak to the hearts of people. Worship of God does that. But the reverse is not true. If our sermons have as their orientation-points the hearts of people, we *might* have stopped worshipping God. But it is “those who are concerned about God-honouring worship [who] will be preoccupied with bringing people to Christ.”¹¹⁸ The link between worship of God and bringing people near him is unquestionable. But the orientation towards God first, to his Word and his will cannot be rearranged in priority.

That is why we cannot compromise our doctrine. It fuels our worship, especially the preaching. But we do adapt in our liturgies because we treat our members and guests seriously. If God became man in order for us to grasp his

117. Hughes, “Free Church Worship,” 151.

118. Peterson, “Worship,” 65.

nature and have access to him, we ourselves might as well lean closer into the lives of others (cf. 1 Cor 9:20-22; Acts 17:18-32) and preach accordingly.¹¹⁹

The connection between preaching in worship service and evangelism should be obvious. Preaching is interested in producing faith, *not just* nourishing it or building it up. But evangelism and this building up, this edification (*οἰκοδομέω*) are viewed by some as being mutually exclusive.¹²⁰ It is often deduced that if one evangelizes in a sermon one cannot at the same time be edifying the congregation. This reasoning might even gain more momentum if Sunday is the only avenue of preaching/teaching available to the church during the week. But this thinking originates from an imprecise knowledge of both evangelism and edification. The term “evangelism” come from *εὐαγγέλιον*, the Good News about Jesus. This good news is not just the starting block for the Christian life, but *is* the Christian life.

We are edified and actively involved when sermons remind us of what God, through his grace, did for us because it is our lives that are (still) at stake. This is what Cospers calls “the grammar of grace. We submerge ourselves in it weekly, learning not merely through passive receptivity, but in very participatory ways.”¹²¹ It is good for the church to be practically evangelized week after week, to have the preacher “proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Pet 2:9 ESV), and then experience and live in this very light.

It might come as a surprise to some that in

Rom. 15:20 it is clear that *oikodomein* primarily refers to Paul’s work of evangelism and church planting. However, the use of *oikodomein* in passages

119. Paul states his motivation to “become” a Jew, a Greek, a Sensitive like this: “I do it all for the sake of the gospel, that I may share with them in its blessings” (1 Cor 9:20-22). The sharing in the blessing of God is the goal. The incorporation of others is the means.

120. Ashton, “Following in Cranmer’s Footsteps,” 84.

121. Cospers, *Rhythms of Grace*, 118-119. Obviously, a Gospel-structure is extremely helpful to ensure a Gospel movement and a Gospel-outcome in worship services.

like 2 Cor. 10:8; 12:19; 13:10 suggests that edification involves also a process of teaching and encouragement beyond the initial task of evangelism. It involves 'founding, maintaining and advancing the congregation' as God's eschatological 'building'.¹²²

Oikodomein refers primarily to evangelism, and only secondary to discipleship. If the bricks of a building are represented by the *εὐαγγέλιον*, discipleship-teaching (*οἰκοδομέω*) is the grout that holds all bricks together and renders the stability of the house possible. And the distinction between evangelism and edification might not even be as clear cut as we sometimes think.

The same Bible truths that strengthen the faith of the Christian challenge the lack of faith of the non-Christian. The church service should be one of the most effective means of evangelism.¹²³

Yes, for our guests it is good to hear every week that this Gospel also has the power to change, that it demands love-based obedience, that it is not cheap. Salvation is not the ultimate goal. The connection to Jesus brings forth the fruit of transformation (Eph 4:13; 2 Cor 3:18). The message that promotes this understanding is the same for believers and unbelievers. Both need to hear both and both need to be challenged by both. Participation in the kingdom through faith in the grace of God is not just a matter for beginners, but remains the reason and the power of everything Christians do.¹²⁴

On the one hand evangelism might prove the best tool to keep a congregation from a righteousness that *does not* exceed the righteousness of the pious (Matt 5:20). And discipleship-preaching on the other hand which prevents this uprooted life

122. Peterson, "Worship," 78.

123. Ashton, "Following in Cranmer's Footsteps," 84.

124. I am aware of the challenge people who are not fully devoted to Christ but seek to live a "Christian" lifestyle will experience. There is an inherent risk. It will be paramount that the preacher or worship leader communicate the reception of grace through faith as the basis for the life of a Christian.

of which the writer of Hebrews warns (Heb 5:11-14) already prepares the seeker for the indispensable future steps taken in faith. Too many Christians are later in life surprised by the requirements – not of the church - but of God and his Word and consequently abort faith in God. What they often actually reject, however, is insufficient preaching: preaching that did not satisfy God and thus cannot be of any help to humans. This is one unfortunate outcome of both the purely seeker-oriented movement and the liberal church. Hughes calls this result “*consciously* cultivated anthropocentrism and pragmatism.”¹²⁵

But Gospel-edifying preaching to new converts - who see themselves challenged by a formerly unknown demand of the Gospel - will not result in people telling their pastor that “this is not what they have signed up for when he called them to faith.” They will, on the contrary, have heard and anticipated it from the beginning, clinging to Christ as people already having counted the cost before building (Luke 14:28).

Grace-centered homiletic evangelism and edification in worship go hand in hand. They both work vertically and horizontally and are not supposed to be played off against each other.¹²⁶ It is not just brothers and sisters who are called to honor God and build each other up through such worship. Through the sermon (of course not exclusively), believers are called to become Christ to unbelievers as well. They can love them, challenge them, invite them.

From Romans 12 - 15 it is clear that acceptable worship involves effective ministry to one another within the body of Christ, love and forgiveness towards those outside the Christian community, right relationships with ruling authorities, living expectantly in the light of Christ's imminent return and

125. Hughes, “Free Church Worship,” 149.

126. See Jürgen Roloff, “Der Gottesdienst im Urchristentum,” in *Handbuch der Liturgik: Liturgiewissenschaft in Theologie und Praxis der Kirche*, eds. H.-C. Schmidt-Lauber und K.-H. Bieritz (Göttingen: Vandenhoeck & Ruprecht, 1995), 45-47.

expressing love especially towards those with different opinions within the congregation of Christ's people.¹²⁷

Differences in opinion are brought to the surface by preaching. Discussion about the sermon (information, consolation, challenge, application, ethics etc.) should therefore be, as it was in Jesus' days, natural and routine in our churches. These discussions might help individuals to identify the kind of argument they have: Is this present problem a "Philippians-4-issue" or a "Galatians-2-problem"? Can we disagree in unity (as Euodia and Syntyche should have) or do we have to be single-minded here (Gentiles do not need to be circumcised in order to be accepted by God)? Biblical, contextual preaching conveys faith-clarity. Respectful discussion brings forth faith-roots.¹²⁸

The Lord's Supper: Fellowship with God and Man as Worship

The Lord's Supper as part of worship – and as a supernatural act at that - has from the beginning been an essential part of church.¹²⁹ One can even speak of the Lord's Supper as a ritual in the sense that it is "a conscious repetition of something that has not been newly invented, but is newly participated in, especially in the

127. Peterson, "Worship," 69-70.

128. Ashton, "Following in Cranmer's Footsteps," 81. Ashton lists several responses to sermons, including "a time of silence, a time of open prayer, a time for repentance, discussion groups, questions to the preacher, an after-meeting for those in need to respond to the gospel, a time of counseling or prayer."

129. Webber, "Ancient-Future Worship," 134. I like Webber's somewhat mystical placement of the Lord's Supper in the story of God: The story says: "You live in a supernatural world of wonder and mystery. Stand in this world and receive the mystery of bread and wine. It discloses the goodness of creation and the union of the human and divine. Bread and wine embody the images of heaven and earth united and the future anticipated restoration of the whole world under Jesus. Be free from the constraints of reason and science and meet the true meaning of life in the mystery of these elements." Webber, "Ancient-Future Worship," 144-145.

awareness of its repetition”.¹³⁰ In the days of the early church these meals “were inspired by and held in direct continuity with those Jesus shared with his disciples in the course of his ministry.”¹³¹

Structurally, the Lord’s Supper fits right after the discussion about preaching and the Gospel of Jesus. Zwingli “regarded the Lord’s Supper as another form of preaching, ‘the dramatic re-enactment of what on other occasions had been said from the pulpit.’”¹³² The Lord’s Supper is the Good News in bread and wine.

The Lord’s Supper is worship, because it preaches, because it proclaims the Good News and the Kingdom of the Lord and embodies both tangibly. The ancient fathers were right in that they “taught that symbols participate in the reality they represent.”¹³³ And as with preaching, this reality in the Lord’s Supper is both a challenge and an invitation to seekers.

We will want a clear center but fuzzy edges to the congregation, making it easy for those on the outside to find their way in. We will want to avoid making distinctions that God does not make.¹³⁴

130. Michael Meyer-Blanck and B. Weyel, *Studien- und Arbeitsbuch Praktische Theologie*, (Göttingen: Vandenhoeck & Ruprecht, 2008), 127f.

131. Eugene LaVerdiere, *The Eucharist in the New Testament and the Early Church* (Collegeville, MN: Liturgical Press, 1996), 140.

132. Klaas Runia, “The Reformed Liturgy in the Dutch Tradition,” in *Worship: Adoration and Action*, ed. D. A. Carson (Carlisle: Paternoster, 1984), 99.

133. Webber, “Ancient-Future Worship,” 139. Concerning, symbols and signs Graham Hughes differentiates between the *symbolic dimension of liturgical signification* (“the fact that every liturgy draws on, presupposes, depends upon an incalculable depth of tradition in its construction of contemporary significations”); *iconicity* of worship (“a likeness or similarity between what we do on the known side of this frontier and how we imagine things might be on its far side”); and *indexiality* (“authenticity in the words and actions of worship”). Hughes, *Worship as Meaning*, 148.

134. Ashton, “Following in Cranmer’s Footsteps,” 79.

At the time of Paul, a shared meal in general was a visible sign for fellowship and fellowship itself was the prerequisite for such a common meal.¹³⁵ “As a rule, whenever early Christians met as a community, they shared a meal.”¹³⁶

For the congregations themselves, the now overcome distinction of clean and unclean food was something that had historically separated Greeks and Jews at the table and now meant “fuzzy fellowship”. In declaring all foods clean (Paul in reference to idols in 1 Corinthians 8:4-6, and judgement in Romans 14:20, and Peter in Acts 10:15 in reference to any type of animal) this table-fellowship barrier had been overcome. Paul’s extensive discussion about the Lord’s supper in 1 Corinthians 11 is certainly no mere appendix to the chapter or the letter but a central argument, a climax even.¹³⁷

Common meals are essential for the *ἐκκλησία*. ... The freedom with respect to all foods should be deployed for brotherly love. ... This love shall have a direct influence on the choice of groceries.¹³⁸

To put it shortly: If brothers and sisters cannot meet at one table, around the word of God, the union of the church is endangered.

Word and meal existed together in the principal Christian liturgy from the beginning, probably because the prevailing cultural form of the banquet that the early church used was the symposium, which included readings and discussion as well as eating and drinking.¹³⁹

135. Wick, “Die urchristlichen Gottesdienste,” 193. It was not accidental that Paul in his letter to the church in Corinth focused on a common meal as something that would enhance the view of the literal body (as in physical) in Greek culture as well as the metaphorical body (as in church).

136. Alikin, “The Earliest History,” 1. In order to capture at least partially this community-meal aspect, we eat a real church-cooked meal together as a church once a month and celebrate our fellowship.

137. See Gal 2:11-16 where on the surface, Paul corrects Peter on food-issues, but really talks about the theology of freedom from the law. Not dogmatic issues, but the questions surrounding the conduct of Christians with food “constitute the *status confessionis* for Paul.” Wick, “Die urchristlichen Gottesdienste,” 194.

138. Wick, “Die urchristlichen Gottesdienste,” 194.

139. Senn, *Introduction to Christian Liturgy*, 44.

Any kind of drink and any kind of food were able to create fellowship. But in the Lord's Supper the cup – symbolizing the blood of Christ, and the bread – symbolizing the body of Christ create fellowship and communion with the risen Lord. But if everyone partakes of it in purely individualistic manner, if “each one goes ahead with his own meal” (1 Cor 11:21) the fellowship is destroyed because the church as body has not adequately been given priority over individual appetite (μὴ διακρίνων τὸ σῶμα; 1 Cor 11:29).¹⁴⁰ With this personal restriction to limited food, Paul makes a mockery of the only so-called Supper when he compares it to Greek “deipnon-meals” and thus shames the Corinth church (1 Cor 11:20).

The origins of the Christian gathering should be studied, therefore, in the context of the banquet practices of religious associations in the Graeco-Roman world in general.¹⁴¹

The Corinthians do not even meet the standards of their surrounding godless Roman culture. Paul also assumes the presence of selfish people, even unbelievers within this local body of Christ as partaker of the Lord's Supper.¹⁴² It is explicitly for this reason that Paul has introduced previously the history lesson about the baptism “into Moses in the cloud and in the sea” (1 Cor 10:2 ESV). Whereas *all* were baptized, *all* ate the same spiritual food, *all* drank the same spiritual drink, God was not pleased with most of them, for they were idolaters (1 Cor 10:1-7). Subsequently, God overthrew them in the wilderness. Does this have any consequences for how we view participation in the Lord's Supper? Paul believed it did. The examination or

140. Eckhard Schnabel, *Der erste Brief des Paulus an die Korinther*, vol 4 in Historisch-Theologische Auslegung (Gießen: Brunnen, 2006), 660.

141. Alikin, “The Earliest History,” 4.

142. Historically, denominations have handled the issue of non-believers at the Lord's Table differently. The Anglican Church i.e., celebrated the Eucharist only four times a year up until the 1950. Unbelievers had to leave the sanctuary after the first part of the service. See Bradshaw, “Anglikanische Liturgie,” 343.

assessment (δοκιμάζω) of oneself pertaining to the Table (1 Cor 11:28) was not one of worthiness of person (as if there would be anybody who was/is worthy) but of conduct and manner that proves unworthy (1 Cor 11:27).¹⁴³ Unworthy is, who goes ahead with eating and does not wait and thus proves that he views himself as more important than Christ and his local church body (σῶμα). We should not be happy about people like that. This is not a goal we should strive for. But we should expect it. From Christians and non-Christians. Because as with Moses in the wilderness, there are more people in church under the cloud and in the sea who have all eaten the Manna God provided, than were really part of the true covenant people of God.¹⁴⁴ However, in Corinth they were all *allowed* to eat.¹⁴⁵ The ἐκκλησία therefore has for the first few centuries at least invited seekers to the Table through practicing an open “Agape-meal”.¹⁴⁶

Much has been lost in regards to the table after the third century.¹⁴⁷ The table became a sacrificial altar, the holy-in-the-mundane became a dissociating ritual, and the communication around the table became an eerie serenity that had little to do anymore with the lively, intimate, yet worldly “full meal form of communion”¹⁴⁸ of the

143. Schnabel, *Der erste Brief des Paulus*, 662. In “Reformierten Gesangbuch” of 1998 the official corporate worship is not closed with benediction leaving the Lord’s Supper for those who want (as did Adolf Brunner’s liturgy), but now integrates the Lord’s Supper into the worship. See Kunz, “Reformierte Theologie,” 422f.

144. I know that some people will take offense with this “remnant theology,” but to me it makes the most sense in dealing with all verses about Israel and the church. It is biblically solid and stays clear of any hint of “replacement theology”.

145. Keller, “Reformed Worship,” 234. For Keller, the Lord’s Supper is also an evangelistic component of worship. I will explain in chapter four how we use the Lord’s Supper as a “tool” to receive new converts.

146. John Mark Hicks, *Come to the Table* (Orange, CA: New Leaf Books, 2002), 131f.

147. Peterson, “Engaging,” 156-157. Hicks, *Come to the Table*, 132f.

148. Hicks, *Come to the Table*, 137.

Passah which Jesus celebrated.¹⁴⁹ A laudable exception to this general observation is the Scottish Westminster tradition of partaking of the Lord's Supper as families, seated at "long tables."¹⁵⁰

The frequency of the Lord's Supper in churches today is a debated issue. The range of practices in church history goes from "at least once a week" to "four times a year".¹⁵¹ Having in mind the situation at the beginning of the church with its worship of a large gathering in the temple and the breaking of bread in their house-churches, it seems probable that the best setting of the Lord's Supper today for churches my size might be the small groups which gather weekly. However, a periodical eucharistic celebration in the worship service is beneficial and mandatory for the display of unity and joyous renewal of the covenants of God.¹⁵²

Testimony: Our Stories as Worship

All believers are built into *one* spiritual house and their job is to make up *one* spiritual priesthood (1 Pet 2:5). Together and collectively they function as priests and

149. For a survey of the re-ritualization from Constantine on see Susan Ashbrook Harvey, "Incense Offerings in the Syriac Transitus Mariae: Ritual and Knowledge in Ancient Christianity," in *The Early Church in Its Context: Essays in Honor of Everett Ferguson*, eds. Abraham J. Malherbe et al (Leiden: Brill, 1998), 175. "[The] developments in Christian theology as well as sacred ritual reflected a shift in the earliest Christian centuries from a spiritualized understanding of sacrifice towards an increasingly materialized presentation."

150. Chapell, *Christ-Centered Worship*, 58.

151. Runia, "The Reformed Liturgy," 99. See also Bradshaw, "Anglikanische Liturgie," 343.

152. Hicks, *Come to the Table*, 140ff. Hicks points out the covenantal character of the table: covenantal memory, covenantal renewal, covenantal presence, covenantal fellowship, and covenantal promise.

are called to sound the praises of God (1 Pet 2:9). This priesthood of all believers is detrimental to the identity of the church.¹⁵³

William Busch called congregants with a consumer approach to worship “mute spectators”. For his Catholic setting he aptly states that the achievement of the church service as portrayed in liturgy should not only be

instruction, but action also. The Mass is not only something to be understood; it is also something to be done; it is action, it is drama, and it is something to be done by all.¹⁵⁴

This accessibility and obligation to involvement in worship already mentioned above seems to scare some people in church. Worship for them is more a safe place, a holy sanctuary, than active interaction with God. Now a sanctuary is well in itself but it does not incorporate the faith-growing aspect of worship in which God and man are united in one story.

If the worshippers are not authentically engaged as participants in the process of the liturgy, it is unlikely that they will be missionally formed. The critical issue here is the connection between our stories and God’s Story.¹⁵⁵

I believe Nell is right. But it is not just true only for active participation in worship but also for active autobiographical leadership in worship as well. People are called to step out and give personal testimony of their own God-story. Even though personal testimonies seem not to have been a prominent theme in the liturgies of the early church, the 2nd century or the reformers, we do have biblical precedent for testimonies. Paul and the other Apostles were adamant autobiographical communicators. They knew they had to somehow demonstrate the force of the

153. Peterson, “Engaging,” 268.

154. Quoted in R. Gabriel Pivarnik and Kevin W. Irwin, *Toward a Trinitarian Theology of Liturgical Participation* (Collegeville, MN: Liturgical Press, 2013), 9.

155. Nell and Meyer, “Invited by God,” 7.

Gospel in their own lives to the individuals or groups listening to them. This urgency came from the fact that sometimes they would only have this one shot at the souls of men. Naturally, they incorporated the personal benefit of their message in their sermons. They tied the work of Christ inseparably to their biographies. Conversion accounts (i.e. Paul in Acts 22); stories of insight and illumination (i.e. Peter in Acts 11); successes (i.e. Paul in Gal 2:20), hardship (i.e. Paul in 2 Cor 11:25) all were *retold* for the benefit of the listener. These testimonies proved powerful in oral sermons (i.e. Acts 4:8f; 26:22) as well as in letters to churches (Gal 1:11). They did not only breathe apostolic authority, but were invitations for listeners to experience this same God in like manner themselves.

Sharing our God-stories is not a triviality, it is essential. It is not just subjective knowledge. It needs to be collective experience. In the words of Schirrmacher it is “important enough” to be one emphasis in one liturgy.

Music: Uniting in Song as Worship

Hughes calls music “the servant of preaching.”¹⁵⁶ I disagree. Music is worship¹⁵⁷ in its own right, the same as preaching is worship, the partaking of the Lord’s Supper is worship, and testifying about God’s working in one’s life is worship. Music is not the servant of preaching because the service is not built around the sermon.¹⁵⁸ The service is built around Jesus who is worshipped in preaching,

156. Hughes, “Free Church Worship,” 167.

157. When I am talking about music in this section I mainly think about the corporate singing in church of any kind.

158. If there is some organizing and prioritizing structure in worship services – and I am strongly arguing for it – it needs to be the Guidea imbedded in Gospel-structure of worship.

praying, giving, singing, testimonies and communion, articulated in one Guidea. Put in this perspective, well selected music performs an irrevocable and indispensable function in worship, one that need not be given up.¹⁵⁹ As seen in the discussion about the Christ-focused hymns of the early church, worship through song is the responsibility of everyone who is saved by the one Redeemer.¹⁶⁰

The Apostle Paul, otherwise not so much known for his musical endeavors, instructed the church in Corinth to sing, sing, sing because he did too: “I will sing praise with my spirit, but I will sing with my mind also” (1 Cor 14:15).¹⁶¹

The church in Ephesus was admonished to address “one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart” (Eph 5:19-20 ESV). The church in Colossae was encouraged to sing “psalms and hymns and spiritual songs, with thankfulness in your hearts to God” (Col 3:16 ESV). Divine Word and Spirit meet human hearts, minds and spirit. Spiritual songs, worship music can do that.

That is why songs have to be written in a manner that ensures, benefits, and fosters congregational worship-compatibility. There lies power in the singing, when visible and audible unification and consolidation takes place.¹⁶²

159. I am here reminded of the worship in the northern Indian city of Varanasi I personally witnessed (2018). With persecution increasing, the local church, located in the midst of a residential area, performed the loudest worship service I have ever been at. Worship music for them also means letting everybody unequivocally know to whom they belong.

160. Hughes, “Free Church Worship,” 168.

161. Humor on: Modern worship songwriters are well advised to adhere to this “mind” approach Paul took. Humor out.

162. Cherry, *The Worship Architect*, 154. Cherry names six reasons for the necessity of congregational singing: 1) the church was born in song (synagogue as role model); 2) it is a biblical mandate; 3) it is a primary communal activity; 4) it is inclusive; 5) it is a vehicle for expressing our faith; 6) it provides inspiration for the community.

Bonhoeffer focuses on this uniting aspect of music when he answers his own question.

Why do Christians sing when they are together? The reason is, quite simply, because in singing together it is possible for them to speak and pray the same Word at the same time; in other words, because they can unite in the Word.¹⁶³

How beautiful: Church songs have the unique characteristic of being able to transport the words of God found in the Bible in a way that connects and unites people, their hearts and minds, and thus fulfills its corporate response-part in this “rhythm” of reception and response, described by Keller above. But they do not just transport the word of God, they proclaim the whole story of God. “We sing the story of God.”¹⁶⁴ And by doing this we are taking this story to an intimate place within us while at the same time releasing something intimate from within us. “At levels more deep than most of us can explain, music communicates our values, anchors our feelings, and expresses our hearts.”¹⁶⁵

However, the usefulness and the power of such songs will not be measured in the emotions they are able to stir, but are directly tied to the content they transport. While music is not the servant of the sermon, it is the servant of the Word. It has the power to carry the Word – more easily remembered through melody and rhythm – into the daily business, the board room, the shower, the kitchen table, and the general challenges of life.

Music helps us to celebrate life with Christ and it helps us to focus on the worship Guidea. Songwriting, as was custom in the New Testament, is a tool that

163. Cherry, *The Worship Architect*, 255.

164. Cherry, *The Worship Architect*, 153.

165. Chapell, *Christ-Centered Worship*, 296.

should not be left to the “Hillsongs” of this world alone, but should be deeply rooted in every local church. Knowledge of the vast history of church music, its styles and themes are not optional for the music-worship-leader but an implicitness. The least it will do is to show the breadth and vastness of themes of earlier composers.

Music should also reflect the tone and vibe a certain emphases-service tries to accomplish. The same musical and artistic attention that is given to the Easter or the Christmas service should be given to every Sunday service. Because worship songs all lead to worship God in unison, the music has to be good and adequately performed. Always. The quality of the music must be dealt with the same concern as the quality of the sermon. The church should have it easy to worship. There are enough obstacles present already to keep congregants and seekers from worshipping. Church music should not be one of them. The goal has to be to make worship in song accessible to all. This is what distinguishes a song performance from a congregational song. Artistic self-realization and the showcasing of one’s talent are not the goal.¹⁶⁶ Actually, they stand in the way of communal worship. They distract and separate people. Therefore, the songwriting of ThinkHouse’s BeatSite is aimed at simplicity, clarity in music and lyrics and has at its single goal to aid the communal singing. Nevertheless, they are producing quality songs and perform them excellently.

What is true for excellency in performance is true even more so for choice of music. There are songs that should simply and absolutely be avoided. That goes for

166. The prominent and very artistic use of the organ in Lutheran worship settings in Germany fits that category. This however, does not negate the presence and value of performed songs or instrumental music. Both can and should be used to drive home a certain point (performed music) or give time for reflection (classical music).

individual songs, styles of songs or even categories of songs.¹⁶⁷ In my church context, i.e. Psalm-chanting is no longer deemed appropriate. I am with Ashton, however, when he says, that the Psalms as the “main biblical medium for the expression of human emotions” have to somehow be incorporated into church services.¹⁶⁸ This is important, because the Psalms – almost as antithesis to modern worship music – deal also with biblical and deeply personal themes (i.e. lament, anger, frustration, felt neglect, theodicy, discouragement, loneliness, and many more) which are obviously and deliberately neglected today.¹⁶⁹ The voice of the Psalms is missed in post-modern corporate worship. Therefore, psalms have to be reintroduced.

Prayer: Dialogue with God as Worship

Prayers are worship in its most basic and direct form.¹⁷⁰ And “all Christian prayer is offered through Christ, and all Christian worship is the remembrance of

167. For a refreshingly honest assessment – not of the ideal – but of the reality, see Gertrud Tönsing, “Forming identity through Song: How our songs in worship shape our theological identity: A study of Lutheran hymns and how they shaped German descendent Lutheran congregations,” *HTS Theologiese Studies/Theological Studies* 69 (1/2013), Art. #1303, accessed February 22 2019, <http://dx.doi.org/10.4102/hts.v69i1.1303>. “If we are honest, for most people in the pews, it is the tune more than anything else, which determines whether a song is accepted. The text, which may have more or less theological value, is for many people a secondary consideration. I think we all know examples of popular songs with problematic theology. They survive in spite of attempts of critical theologians to suppress them.”

168. Ashton, “Following in Cranmer’s Footsteps,” 83. At this time, the THP’s BeatSite has written one Psalm-infused lament song.

169. Speaking about contemporary worship music, Tönsing criticizes that “these songs had a shallow, one-sided theology, which focused on glory to the detriment of the Cross, pretended Christians don’t have any problems, ignored the horizontal aspects of Christian life such as responsibility, love and service and concentrated almost exclusively on the exalted Christ, to the exclusion of the human, compassionate, serving and suffering Jesus, not to mention a concern for justice or the well-being of the whole earth.” Tönsing, “Forming Identity Through Song,” 2.

170. Prayers can be sung of course and often are. Actually, this is the only reason Calvin considered congregational singing in corporate worship at all. Formerly “unconvinced that

Christ.”¹⁷¹ As shown above, prayer played a vital part in the Jewish religious life in Jesus day, although it is still not quite clear how, where, and to which extend it was performed corporately. Praying (sometimes in combination with fasting) was an identification marker for John the Baptist’s disciples (Luke 5:33),¹⁷² the prerequisite for officially sending someone (Acts 13:3), necessary for the appointing of elders (Acts 14:23) and of course a very regular (Matt 14:23) and sometimes deeply emotional practice of Jesus (Matt 26:39) as well as a habit taken up by his disciples (Acts 1:14), involving prayer of guidance (Acts 1:24) and seeking the penetrating power of God for Gospel ministry (Acts 4:24-30).

Especially Luke’s account of the worship service in which Paul and Barnabas were sent out, the technical language of worship (Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ) was applied to their prayerful approach (Acts 13:2-3). Luke here might want to highlight prayer “as the ‘priestly’ activity in which all can participate and which replaces the sacrificial approach to God which was at the heart of Judaism.”¹⁷³ The role, function and importance of prayer cannot be overestimated for the early church.

Luke-Acts as a whole thus continues a powerful encouragement and prophetic call to the church to be a church of prayer: not just to pray for its own perseverance as the people of God under pressure in this age, and for salvation at the end [...]; but for continual faithfulness in witness to the gospel

singing was a biblical element of New Testament worship” he later reasoned that “song could be a form of prayer.” See Chapell, *Christ-Centered Worship*, 48.

171. Byron D. Stuhlmann, “A New Look at the Theology of the Pastoral Offices,” in *Ecumenical Theology in Worship, Doctrine, and Life: Essays presented to Geoffrey Wainwright in His Sixtieth Birthday*, eds. David S. Cunningham et al (New York, NY: Oxford University Press, 2000), 83.

172. See Wick, “Die urchristlichen Gottesdienste,” 291. For Wick, Luke 5:33 is proof that prayer for Jesus and his disciples was a subsidiary theme (contrary to John the Baptizer). Wick assumes that the disciples were so ashamed of this lack of prayer-life that they entice Jesus to teach them the “Our Father in Heaven” (Lk 11,2-4). Quite the contrary: Every word spoken to Jesus was a prayer by the disciples. If they themselves knew it or not, is irrelevant. The actual presence of Jesus taught them to later pray to their invisible Father in Heaven with the same confidence as they displayed in their normal interactions with the visible and physical Jesus.

173. Peterson, “Worship,” 67

now, and for fresh inbreaking of God's grace and power now, such as point to mercy, glory and power of the ascended Lord until he comes.¹⁷⁴

We are well advised to reconnect our churches to this vision of prayer, trusting God for the advancement of the Gospel and the illumination of his glory in the world. We should also adapt the mindset of Paul when it comes to connecting prayer and thanksgiving. "In one way or another, his thanksgivings for the work of God in the lives of those addressed are 'casually linked to the gospel or its right reception.'"¹⁷⁵ This kind of prayer will not get fuzzy around its edges. It keeps the focus on winning people for Christ while glorifying God at the same time.

But this is not all. Prayer, like all the other components of worship mentioned in this section is meant to edify the church body (e.g. Col 3:16; Eph 5:19) as well.¹⁷⁶ Prayer is not just a tool for communicating with God, but builds up the body of Christ as concerns are shared and expressed corporately. Because of this insight the ThinkHouse-project has drawn up one liturgy in which the focus is prayer. This prayer is tied to the Guidea and based on Scripture and accompanied by excerpts of doctrinal texts from church history (from the Heidelberger Katechismus to the Kapstadt Verpflichtung).

The reason for establishing such liturgy is found in my church setting. Prepared self-composed or traditional written prayers are the exception in our tradition. "Good" prayers are those that are spoken freely and are generally unprepared. It is a mark of a good prayer-person to speak prayers well-articulated

174. Max B. Turner, "Prayer in the Gospel and Acts," in *Teach us to pray: Prayer in the Bible and the World*, ed. D. A. Carson (Eugene, OR: Wipf and Stock, 2002), 75.

175. Peterson, "Engaging," 199.

176. See the figure in Peterson, "Engaging," 221. "Participating in the edification of the church, however, is an important expression of our devotion and service to God." Peterson, "Engaging," 221.

and spontaneously fluent. Theological, doctrinal knowledge, or precision are usually not aimed for. This can lead to prayers who are addressed to all persons of the Trinity but which get mixed up, so identifying i.e. the Father as the one dying on the cross.¹⁷⁷ Spontaneous prayers in services need some work. A prerequisite for more scripturally-informed prayers, is of course a deep knowledge of those Scriptures. Shallow prayers almost automatically point to infrequent Bible-reading.¹⁷⁸ The richness of the Bible (not necessarily the exact wording or translation) needs to be absorbed in our prayers.

Sending prayer in parting (benediction) in worship has been addressed above already but must be mentioned here as well. “We must depart with blessing bestowed so that we can succeed in doing that which we agreed to do in response to the Word for the glory of God.”¹⁷⁹

Giving: Visible Generosity as Worship

One form of *λειτουργίᾳ* found in the NT is the “service through material blessing” (τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς; Rom 15:27 ESV). “Paul argues that the Gentiles have shared in the Jews’ spiritual blessings and owe it to them to literally ‘benefit them in material things.’”¹⁸⁰ Those who *have* (Gentile churches) bless

177. Getting the trinity wrong might not raise an eyebrow from congregants anymore, but it should. “The Sunday meeting, then, is an expression of the Christian faith in God as Trinity. ... The classical doctrine of Trinity is the ‘soul’ of the liturgy.” McFarland, “Liturgy,” 284.

178. I personally see a change in my prayers with my children when we have read a chapter from the Bible before praying. The words of the Bible seep through my words and are naturally reflected in my prayers, deepening them, pointing us as a family to God’s Word and its goal and not just addressing the challenges of the day ahead.

179. Cherry, *The Worship Architect*, 112.

180. Peterson, “Worship,” 70.

those who *do not have* (Jewish Christians in Jerusalem). For this reason, the title “offering” for monetary gifts in church – though sounding strange in the ear of someone who lives in the 21st century – fits well the kind of self-sacrifice it stands for. Offering/sacrifice (“Opfer”) still is a dominant term when describing the collection of money in German church settings.

Giving in church is an essential part of worship. We should not be ashamed of it.¹⁸¹ It is the concrete pledge of a multitude for a single cause: participation in the kingdom of God by means of money. This participation should be open, public and central. It should not be devalued as a second-class act *of* worship or a weird break *in* worship, as it is as big a sign for the unity of the church as corporate singing is. Theologically, as adapted from the New Testament understanding, and parting with the Old Testament understanding of the tithe, giving is not addressed as a transaction of a certain percentage of one’s income but of a voluntary and passionate gift fueled by generosity.

Towards A Definition of Faith-Based Corporate Gospel-Worship Liturgy

As diverse as the worship settings of the first century were, they are almost matched by the multitude of different definitions of worship we find from the time of the classic work of the Church Fathers, over medieval reformational variances to modern and recent scholarship. One could view the various conflicting definitions

181. The awkwardness or embarrassment concerning public giving in the German setting can be partially explained by the automatic withdrawal of money from personal bank accounts for members of High Churches (Lutheran and Catholic). This offering is actually a very civil and official government church tax. People are thus not used to worship God by giving money in church.

about corporate worship available today as the great confusion of theologians to get worship right. But I don't see it that way. There surely are better and worse definitions of worship – and my very own will surely prove mediocre - but I am quite certain that we will never find *the* single best definition of worship.

The problem starts with the length of such a definition. If the definition is too short, something important about worship will be left out. An example of such an insufficient definition comes from Nicholls' book *Jacob's Ladder*. Worship, for him, is "the supreme and only indispensable activity of the Christian Church."¹⁸² True. But that does not help at all. The importance of worship as activity is stressed, yes, but the content of worship has been strangely left out.

Peterson's approach is similarly broad, although he at least incorporates God's initiative and limited but necessary human responsiveness: "Worship of the living and true God is essentially an engagement with him on the terms that he proposes and in the way that he alone makes possible."¹⁸³

It is these God-terms exactly, namely the biblical categories of worship as found in the Bible which have informed us about and directed us to a biblical theology of corporate worship. And this is precisely why Peterson's statement does not say enough. We have to be pointed to just how this engagement with God occurs.

On the other hand, if the definition is too long, as is Carson's - readily admitted by himself¹⁸⁴ - people become distracted and cannot comprehend and

182. Quoted in Peterson, *Engaging with God*, 22.

183. Peterson, *Engaging with God*, 20.

184. D. A. Carson, "Worship Under the Word," in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI.: Zondervan, 2002), 26.

prioritize the mass of information transmitted. And such a vast statement, a summary actually, really defeats the purpose of a definition.

Justin Martyr defined worship in trinitarian terms.

Worship is the expression of a relationship in which God the father reveals himself and his love in Christ, and by his Holy Spirit administers grace, to which we respond in faith, gratitude and obedience.¹⁸⁵

This is more concrete and tells us quite a lot about God. The question remains, however, how to build such a corporate worship which transports the love of Christ and infuses Holy-Spirit-grace in the congregation in order that all people will grow in faith, gratitude and obedience to their one King.

The starting point of this undertaking must be the works of God and not our human capacity to plan, structure and implement. Again Peterson: “Acceptable worship is something that God makes possible for us, through Christ: it does not depend on our own initiative, creativity, skill or worthiness.”¹⁸⁶

It is very clear to me that I am treading on thin ice when this quote is measured against the proposal I set forth in this thesis-project about the value of well-planned church services that have a creative touch and various emphases. My approach runs the risk of looking too much like the works of man. However, this is not what I am doing, as hopefully is/will become obvious. As a matter of fact, I lean very heavily on the things provided by God. The resurrection of Jesus and the redemption through Jesus are exactly the basis for such an “acceptable” worship. The Gospel is beginning, end, and everything in between. Without the substitutional

185. Maxwell E. Johnson, “The Apostolic Tradition,” in *The Oxford History of Christian Worship*, eds. Geoffrey Wainwright and Karen B. Westerfield Tucker (New York, NY: Oxford University Press, 2005), 62. See also Currie’s definition of worship which, I believe, fleshes out Martyr’s approach. Currie, *The Big Idea*, 13.

186. Peterson, “Worship,” 52.

sacrifice of Jesus, worship would be impossible. The sole fact that we are able to worship - that it is indeed possible at all – assumes God’s gracious dealing with mankind as well as a genuine dependency on God. “Apart from a faith-relationship with God through Jesus Christ there is now no worship that pleases him.”¹⁸⁷

Since all quoted definitions above have so far focused on the more general or holistic model of worship, a limitation of scope is in order.¹⁸⁸ Towards the end of this chapter I will try to formulate such an “acceptable faith-based corporate Gospel-worship definition” that restricts the boundaries of worship – for the sake of this paper only – specifically to the worship service.

This approach is opposed by many scholars, including Hahn.

There is no fundamental boundary between the worship gatherings and the service of Christians in the world. Herein the crossing of boundaries by Jesus from the holy to the profane continue to have an effect.¹⁸⁹

Whereas I agree on the crossing of these boundaries by Jesus, I disagree on the categorical leveling down of categories Hahn undertakes. There can and should be distinctions in the categories of worship without automatically prioritizing one over the other. For scholars like Hahn, my “phenomenological” approach, which assumes that (corporate) worship always contains elements of the visible, audible and tangible, even ritualistic, and in which form is always tied to function, is incomprehensible. For him, the shapes and forms of worship are irrelevant. The only thing that counts is the nature, essence, or spirit of worship. In this view, every

187. Peterson, “Worship,” 52.

188. I have written about the narrow focus in chapter two already. I pick up the discussion here because by now I have made my case for liturgy and how it is tied to history.

189. Ferdinand Hahn, „Der urchristliche Gottesdienst,” in *Stuttgarter Bibelstudien* 41 (Stuttgart: Katholisches Bibelwerk, 1970), 37. Hahn was one representative of many German theologians (others were Delling, Lietzmann, Baur) who wrongly assumed a classical “anti-cultic and anti-liturgical” attitude and agenda for Jesus and the Apostles towards Jewish corporate worship.

officially orchestrated worship by definition has to produce ritualism.¹⁹⁰ A dependency and relatedness of Christian, free Spirit-worship on Jewish worship is negated by Hahn and others.¹⁹¹ This view seems anachronistic at best.¹⁹² It is better to consider a more linear development of worship for the church and estimate a more hesitant, even reluctant split from Judaism.¹⁹³ Given the rebellious heart of Israel in the first century, in hindsight this split (explained by Paul in his letter to the Romans) seemed consistent and even reasonable. With the introduction of Jesus not just as the Messiah, but as the Son of God, the borders of Judaism were pushed to its limits. It seems logically that this schism of Judaism and Christianity was a sensible, if completely regrettable outcome.

In this paper, therefore, I defend the necessity of the unison and harmony of nature, form and function of corporate worship as well as the continuity of Christian worship with its Jewish predecessors.

My theory here is that without ascertaining the theological *content* of the developed forms of Jewish liturgy, one cannot reach the liturgical-theological goal of understanding the theological core of meaning of the Christian liturgy. ... It would, in fact, be another error of catastrophic proportions if as a result of this Christian theology were to consider Judaism to be nothing more

190. Hahn, "Der urchristliche Gottesdienst," 9.

191. Hans Lietzmann, *Geschichte der alten Kirche*, Bd. 1 (Berlin: de Gruyter, 1932), 153. For Lietzmann, the early Christian worship services were thus, in true alinement with their redeemer, completely unattached to formal aspects and possessed no distinctive shape at all. Because of this fluidity of worship, for Lietzmann, the early church struggled and had to resort back to forms of Hellenistic synagogue worship. This move alone prevented the radically and pneumatically new in its informality and shapelessness to prevail. For Lietzmann, the survival of the new was only possible through a regrettable recourse to Jewish worship practices.

192. This whole reasoning originated in the tradition of German idealism which viewed the potential of the new Spirit-age as an all-encompassing vastness in contrast to the restrictive forms of the old age.

193. David Edward Aune, "Worship, Early Christian," in *Anchor Bible Dictionary*, Vol 6 (New York: Doubleday, 1992); 974. Above, I have tried to show that it was exactly the pressure from inside Judaism that pushed the new Christians out of the temple and the synagogue.

than an historical dimension without perceiving its existence in the present as a *theological* inquiry into the self-image of Christianity.¹⁹⁴

One can only speak about the nature or spirit of worship where worship has taken on concrete form and shape.¹⁹⁵ There simply exists no convincing evidence that the Christians of the early church comprehensively and intentionally did away with all forms and patterns supplied to them by the religion they were grafted into.¹⁹⁶ Rituals and worship, liturgy and adoration are by no means conflicting concepts. Nor can they be used synonymously.¹⁹⁷

In this sense, I do not take John's statement in John 4:20-24 "neither on this mountain nor in Jerusalem will you worship the Father" to mean that locality of worship, large gatherings of worshippers, or organized church services are now irrelevant or dispensable for Christian living. I am with Peterson, however, when he writes: "More specifically, the expression 'in spirit and truth' [John 4:23] suggests that Jesus is to be the means by which this new worship is to be inaugurated."¹⁹⁸

Corporate worship is and always will be important, even eschatologically. It is and will be Jesus-worship. The link between and the dependency of church services as enablers of private worship (contemplation or deeds) and the Jesus of the Bible

194. Wahle, "Reflections," 171-172.

195. Wick, "Die urchristlichen Gottesdienste," 28.

196. See the discussion above about the continuation of two of the three pillars of synagogue worship, namely prayer and instruction whereas the third pillar, sacrifices, was abandoned for christological (Christians) and historical reasons (Jews). Against Hahn, "Der urchristliche Gottesdienst," 88: "Christian Worship is the responsible service of those who have put their hand on the plough and no not look back." This is a very simplistic and anachronistic judgment and does not cope adequately with either the accounts of the Bible or early church history. Hahn leads his own approach *ad absurdum* when he writes that Jesus proclaimed "an open challenge to the cult" (p. 26) and "discards the Jewish law-observance and thereby the ritualization of life" (p. 30). See in contrast Jesus words in Matt 5:17-20. If Hahn cannot get Jesus right, he cannot get Jesus-worship right, either.

197. Against Aune, "Worship, Early Christian," 978. Aune does not adequately incorporate the distinctions in worship terminology provided by the Septuagint (see discussion about worship terminology above).

198. Peterson, "Worship," 63.

should be conclusive. Worship should be done in church, *also*! As says Hughes about the importance of congregational worship: "I have come to see that while all of life is worship, gathered worship with the body of Christ is at the heart of a life of worship."¹⁹⁹ This is a point (actually an exclamation point) worth dwelling on. The communion of Christ and the church have its "point of concentration and special realization in its unity as assembled congregation."²⁰⁰

The Reformed theologian Jean-Jacques von Allmen, drawing on the Lutheran Peter Brunner, describes the assembly of Christians for the worship of God as 'the epiphany of the Church.'²⁰¹

This understanding must be treasured lest it disappears in the sea of – generally most welcome - wholistic worship. It must be re- and rediscovered on its own terms in every generation of practical theology. As Schmemmann states, worship

meant an action by which a group of people become something corporately which they had not been as a mere collection of individuals – a whole greater than the sum of its parts.²⁰²

Worship by the assembled congregation fuels the worship in the life of the individual believer.²⁰³ It is tragic indeed if a believer feels disconnected from God in corporate worship. The church service should not be the oppressor of worship, but

199. Hughes, "Free Church Worship," 142.

200. Peterson, "Engaging," 220.

201. Stuhlmann, "A New Look," 82.

202. Schmemmann, *For the Life of the World*, 25.

203. I disagree with Tozer when he says that "a local church exists to do corporately what each Christian believer should be doing individually - and that is to worship God." See A W. Tozer, *Whatever Happened to Worship? Including Worship* (Camp Hill, PA: Wingspread Publishers, 2012), 93. While it is true that all aspects of personal worship are found in corporate worship, corporate worship has been ordained by God to be more than simply all parts of individual worship put together. It is the corporate worship that should inform our personal worship not vice versa.

the enabler of worship.²⁰⁴ Corporate “[w]orship is the workshop where we are transformed into his image, living out his story.”²⁰⁵

And it should connect the people with the ways and the story of God.

We need stories like we need food and water: we’re built for narrative, nourished by stories, not just as distractions or diversions or entertainments but because we constitute our world narratively. It is from stories that we receive our “character,” and those stories in turn become part of our background, the horizons within which we constitute our world and engage in action.²⁰⁶

Attempts of building helpful liturgy in church services must draw from this very concept and ask the question: How can I connect the story of God to the personal story of every believer in and the corporate direction and identity of my church?

So, how could a definition of acceptable, story-participatory, corporate Jesus-worship look like? Maybe something like this:

In a corporate Gospel-worship service, we who are one in Christ
participate in the story of God
as forgiven individuals and Christ’s own, unified body
in obedience to our Father’s calling,
as His adopted children of all ages
to (re)encounter the Son and His kingdom
in the power and authority of the Holy Spirit

204. By this I am in no way belittling individual time of worship as a second-class worship. On the contrary. Corporate worship strives when individual believers take their nonpublic worship seriously. But God did create us for community, for the benefit of mutually edifying worship. Whereas congregational worship will die if individual worship does not exist at all, individual worship is threatened to starve if communal worship is not profitable to faith at all.

205. Oliphant Old, *Worship: Reformed According to Scripture* (Louisville, KY: Westminster John Knox Press, 2002), 6.

206. Smith, “Imagining,” 201.

to be encouraged and edified by God's triune presence
so that we are able to praise the creative Maker creatively
and to mutually edify God and each other with our gifts
through congregational singing and shared experiences
by engaging in and with Scripture reading and preaching,
and by praying and giving
in total dependency to the King and His reign.

CHAPTER FOUR

THE PROJECT

With my *definition* of corporate worship in mind the *goal* for corporate worship is aptly described by practical theologian Christian Möller.

The worship service leads – almost naturally – into the building up of the church itself, because suchlike elementary learning, experiencing, sharing, and praying essentially lead into the whole of life, yes, it is in itself already highly condensed life.¹

Congregational worship is a microcosm of the real life, not an escape from it. It should inform the rest of our week and not be an exemption from normal life. This life is so condensed that it can spring up any time and can be activated at every moment in our week. But as I will explain in the introduction to chapter five, and echoing Schmemmann, corporate worship is more than the sum of its individual parts. And it is also more than inspiration for the week to come. Each worship liturgy as a whole accomplishes things the components – by themselves – could never accomplish. This sense of balanced savory worship is what the THP is after.

However, because congregational worship does not exist in a vacuum (just like our real lives), there are some worthy categories that should limit our approach to the ordering of church services, content, and style.

All following observations of course are directly influenced by and dependent on the theology and history of worship described above and will prepare the presentation of the project. They function as a summary of what has been written so far.

1. Christian Möller, *Einführung in die Praktische Theologie* (Tübingen: A. Francke, 2004), 100.

Firstly, there is tradition. By tradition I mean the existing church culture and the people who have helped to shape it. Tradition is not just “the way we do things around here” but also includes “the people who have sacrificed their lives for the benefit of the church.” Many a pastor feels the urge to simply do away with tradition and has thus unintentionally sacrificed his own people. For the health of the church, this freedom to change must be limited. It must be limited by the respect for those who went ahead, the giants on whose shoulders we stand. This respect for tradition brings a well-needed balance into an ever-faster changing (church)world, the so-called “metrodoxy” (as in the trendy metropolis). The superciliousness of new preaching styles, new worship music, new video formats, new social media presences tend to forget that this global church has overcome 2000 years of change and will outlive all these new approaches and outlets as well. On the other hand, respect for tradition should not lead to “petrodoxy” (as in petrified, *petra*: the unmoving rock) either.² There should neither be theological arbitrariness - this restless and merciless pressure for change for change’s sake - nor theological incrustation which suffocates all kinds of adjustments and innovation from the start.

Secondly, there is the theological heritage or the denominational roots. They, like tradition cannot and should not be easily discarded. One of the many goals this rootedness serves is addressed by Keller.

Worship that is not rooted in any particular historic tradition will often lack the critical distance necessary to critique and avoid the excesses and distorted sinful elements of the particular surrounding culture.³

2. The terms “metrodoxy” and “petrodoxy” come from Michael J. Svelg, *RetroChristianity: Reclaiming the Forgotten Faith* (Wheaton, IL: Crossway, 2012), 64–66.

3. Timothy J. Keller, “Reformed Worship in the Global City,” in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan, 2002), 195.

Church leaders who want to break all denominational boundaries might have a valid agenda but are probably mistaken as to the effectiveness of their undertaking. In fact, they just propose the same “I have all the answers” nonsense their denomination probably has fallen prey to: “Such people live with the unfortunate illusion that they have come from nowhere, *ex nihilo*, without heritage or roots.”⁴ This same mindset is found in long-established churches as well as upcoming rebel-leaders. Both produce ill results in church life and thus produce what Packer for the Anglican context defines as

the unwillingness to shape the Church in a way that either needlessly cuts loose from the past or needlessly cuts out Christians who would be part of it in the present.⁵

Thirdly, there must be an inherent balance in worship itself. Instead of viewing the biblical worship components as fighting for priority, they should all be properly positioned and applied. It is this balance and variety of access paths to God that takes human nature, the differences of each personality, and their individual needs seriously. This, of course, is not a new idea, as Ashton, taking a cue from Cranmer, points out.

Where the Bible gives us freedom, Cranmer endeavored to be flexible in his application of biblical principles to achieve the best results. So, the value of Cranmer’s work for us today lies not just in its faithfulness to Bible doctrine, but in the example it provides of how to work Bible doctrine out in liturgical practice.⁶

Fourthly, a “healthy tension” which balances the expectations towards worship service for Christians - as a unique, homely place, and non-Christians at the same

4. R. Kent Hughes, “Free Church Worship,” in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan, 2002), 151.

5. Mark Ashton, “Following in Cranmer’s Footsteps,” in *Worship by the Book*, ed. D.A. Carson (Grand Rapids, MI: Zondervan 2002), 74.

6. Ashton, “Following in Cranmer’s Footsteps,” 75.

time - as an attractive place to be drawn to, should be strived for.⁷ However, churches don't have to give up all idiosyncratic features.⁸ Some of those can even remain unexplained, to be later understood by seekers as their knowledge, interest, and faith grows.

Fifthly, a balance in response is aimed for. Corporate worship that displays and enables human response will bring a balance that we see reflected in God's story and in our current real life as well. This too, will help the church participate more fully and authentically in corporate worship.

For some people the truth declared in worship will be received with exuberance; for others the truth of God's story will be received with reserve, a quiet sense of joy, or even relief. But with us all, a worship that does God's story should result in a delight that produces participation.⁹

Sixthly, there can be balance in liturgy that buries the "instinctive human need to do something, to earn something, to be rewarded [and] assails this inward self-focus."¹⁰ While taking human needs seriously in worship – and actually even meeting the needs (emotionally, physically) - the need is not left to itself, nor is it the occasion for worship. The occasion, the starting point of a balanced worship-life with God must be the acceptance by God. Worship services that fail in this respect, fail completely.

7. Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton, IL: Crossway, 2008), 201–204.

8. Such an exclusive feature might be the confession of sin. I agree with Cosper when he says that non-Christians "are all too well aware of their sin and their shortcomings and are busily spinning their wheels in attempts to surmount them." Mike Cosper, *Rhythms of Grace: How the Church's Worship Tells the Story of the Gospel* (Wheaton: Crossway, 2013), 131. On the other hand, the awareness of a certain brokenness or general deficiency is not the same as the conscious realization of personal sinfulness.

9. Robert E. Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative* (Grand Rapids, MI: Baker Academic, 2008), 111.

10. Dirk G. Lange, "Finding a Language for Faith: Liturgy and Worship," *A Journal of Theology*, 56 no 2 (Summer 2017), 160.

Finally, church services need simplification in liturgy. Worship liturgies have to be recognizable, appealing, inviting, progressive, and simple. Like a drama a church service needs climax (the Gospel). Like a well-built house it needs supportive structure and statics (worship). Like a safari, it needs a guide (liturgy). Like a hotel, it needs a lobby (sanctuary) for welcome (grace). But mostly, it needs the presence of the host (Jesus as God).

The “Convergence Worship Model” as proposed by Cherry best enables this approach by drawing together “structure, content and style” into a total package, “a macrocosm – [that] forms the big picture that is consistent each time the community worships. ... It serves as a pattern for design and holds worship to biblical parameters that are theologically sound, stable, and authentic.”¹¹

Gospel-Structured Liturgies

This simplification-structure is built on the four-part Gospel liturgy. The following chart attempts to explain the components of each part. This order is upheld in all four liturgies I have drawn up. The color scheme has only been introduced for easier identification of the parts (see liturgies Appendix B). Because the Gospel-structure, as invisible backbone of each service is hard to evaluate, I will try to find out what of this structure can be (intuitively) observed in the fourth part (Goal 4) of the survey.

11. Constance M. Cherry, *The Worship Architect: a Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids, MI: Baker Academic, 2010), 245.

1	<p>ENTRANCE: Come together under God / Welcome by God and welcome God</p> <p>We are invited to worship the one who has assembled us. We greet and worship our host, the creator of the cosmos, the redeemer of our lives and our one Lord Jesus.</p>
2	<p>TRANSACTION: Divine-human interaction / Sinners received and forgiven</p> <p>We share our vulnerability and open up to God about our sins and failures. We anticipate the renewal of God's promises and celebrate his encouragement. We confess our sins in a dialogue with God through Scripture, prayer and confession and solely focus on his unending grace. We celebrate this part in acknowledgement that we are children of the Most High and our relationship with him is secure.</p>
3	<p>PARTICIPATION: Worshiping the King together / Taking part in His plan for this world</p> <p>We actively participate in the service through thanksgiving, donation of money (offering), reading of Scripture, musical worship, active listening and participating in the Lord's Table. We celebrate a covenant renewal and are encouraged by God's unchanging promises and promise in return our total devotion to Him.</p>
4	<p>PARTING: Purpose, call and blessing / Leaving with intention (to come back and more)</p> <p>Before leaving we summon ourselves under the promises and charge of God and receive his blessing. We take heed of the Guidea and vow to carry it into our week. We part, promising to reunite next week in order to again be encouraged corporately by God and each other. We promise each other that we will not live this week in solitude but seek each other's presence and counsel.</p>

Figure C. Detailed color-coded four-fold Gospel-structure.

Before we are taking a look at every aspect of the preparation and how they will fit into this Gospel structure we will shortly focus on the monotones mentioned above.

Monotonies

In the following paragraphs, I will counter the four monotony-issues with four monotony breakers the project will address. Since two of those monotonies have nothing to do with liturgy per se I will pick up the discussion about liturgy when I address monotony and emphasis-oriented church services below.

Monotony through Randomness vs. The Guidea Principle

I have observed that many churches I have visited (including my own) did not have a set goal for the respective service. They were either sermon-focused or music-centered, either stressed closed community or favoured open diversity, were more seeker-friendly or family-driven, either liturgical or more contemporary. But what I missed was a recognizable clear goal that one can only attain, if all elements of the service are orchestrated, planned and put together with care, skill, and lots of time for preparation. By that time, I had read David Currie's *The Big Idea of Biblical Worship* and became immediately convinced that the sermon's big idea must be the lead base line of the whole custom-made service.¹²

Picking up briefly from where I left off in chapter one, my assumption was that a “golden thread,” established by the single idea - which itself derived from a single textual unit of Scripture - that defines all parts of the worship service would leave the congregants less options to mishear the goal of the service.

This is exactly what is missing in many sermons and thus in many services. The idea (if attempted at all) often happens to be less than clear. Therefore, people leave church with foggy hearts and minds. Now, the specific elements of the worship

12. David A. Currie, *The Big Idea of Biblical Worship: the Development and Leadership of Expository Services* (Peabody, MA: Hendrickson Publishers, 2017), 2.

service may have been excellent but one can often find no attempt at all in tying each and every one of the elements together in order to form a unity-of-thought-service. That is unfortunate and the fault lies chiefly with the preacher/pastor and his/her style of preparation, lack of discipline and visionary foresight.

The result is what I call the monotony of randomness. It stems from the idea of the preacher, the idea of the one saying the prayer, the idea of the lead singer, the idea of the worship host, the idea of the welcome team, and many more. Yes, ideas are present, a lot of them actually. They “happen,” but they do not happen intentionally or focused. They can even be contrary and conflicting! When the sub-ideas are not integrated or orchestrated the overall sound comes across more like the tuning of instruments rather than a well-played symphony.

Of course, the fruit from such worship *could* point to the Spirit’s free movement and involvement in this not all planned-out service. But that would deny the Spirit’s movement and involvement in the preparation of worship. It is simply too late to wait for the Spirit to show up at worship and to let Him tie everything neatly together. The question should not be: Can the Spirit even move if the Guidea governs everything?” The better question is: “What would happen if the Spirit was intentionally invited not just to “perform” in a service with multiple random ideas, but invited to speak even through a detailed and excellent preparation of this service?” While most pastors would approach their sermon preparation in this very way they nevertheless stop right there. Currie calls this approach – as mentioned above – as the “divorce of preaching and the other components of worship.”¹³

13. Currie, *The Big Idea*, 3.

Congregants are used to such divorce. And thanks be to God, one can derive good things even from such kind of detached randomness. God is in the business of always providing gems in unlikely places. Such a preparatory approach, however, makes life easier for one person only, namely the pastor who does not need to carefully craft his words, thoughts and main idea well in advance and share it with others involved in worship.¹⁴

This is unfortunate because it makes it harder on all worshippers. But isn't it the mind and the heart of the worshipper the preacher is after? The challenge is to confront this randomness with an intentional Guidea-service. This would be a futile task indeed if it remained the effort of one single person.

Much of this worship preparation I propose, is unarguably complicated not simple. It is time-consuming, work-intensive, and to be honest, unnerving. It takes a lot of preparation, discipline, and love for people. But this complicated process leads to one beautiful thing: simplicity in worship. Once Sunday comes, everything really is simple. All is in place. All is finely tuned. All components are weighed and set up properly and appropriately. Sermon, prayer, music, creative arts etc. all speak to one single Guidea. Liturgy leads to climax. Structure mirrors grace. And the host, our great God Himself, can do what He does best: simply being present, waiting to be found, distributing His Spirit without whom everything would remain dead.

All questions in the first part of the survey (Goal 1) will evaluate this Guidea principle.

14. Ashton, tongue in cheek, puts it this way: "Every service benefits from the preacher *playing a part in its preparation*. Careful preparation need not rule out spontaneity" (italics mine). Ashton, "Following in Cranmer's Footsteps," 81.

Monotony in Person vs. Team Approach

To say that my church used to be, and probably still is a pastor-focused church would be an understatement. One result of such a concentration on one person can, quite naturally be a weak priesthood of all believers. I am hereby not negating the need of a pastor, not even the necessity of strong leadership. I am, however, saying that we shape our ministries even if we are “just doing our thing.” And “our thing” can either be an advertisement for or a distraction from Christlikeness and its communal-ecclesial responsibility.

Involving more people in church services does two things at the same time. To begin with, it puts the service's infrastructure on broader foundations. Now, I am fully aware that the future of the church lies solely in the hands of God. But leaning on Constance M. Cherry's statement that “the foundation is the most important factor in a building's longevity”¹⁵ I would like to rephrase and expand her sentence like this: Because people are the most important factor for the longevity of a church, we have to build on a broad foundation. We have to build the church on and with many people. The full, active, and conscious participation of people is especially important for worship services.¹⁶

Secondly, the more God-gifted-people are involved in a very focused Guidea service the more diverse and impactful such a church service can be. I agree with

15. Cherry, *The Worship Architect*, 1.

16. The first known record of a call to active participation of people in church and liturgy outside the Bible seems to come from Pope Pius X. “Referring to the restoration of a true Christian spirit, the pope argued for the necessity of ‘acquiring this spirit from its foremost and indispensable fount, which is the active participation in the holy mysteries and in the public and solemn prayer of the Church.’” Giacomo Cardinal Lercaro's claim that the aim of Pius with this participation was the “restoration of all things,” maybe a too ambitious goal. See R. Gabriel Pivarnik and Kevin W. Irwin, *Toward a Trinitarian Theology of Liturgical Participation* (Collegeville, MN: Liturgical Press, 2013), 6-7. Of course, just what is meant by “participation” differs immensely from Catholics to evangelical Protestants.

Ashton that the “best services are normally team efforts, demonstrating the corporateness of the Christian life.”¹⁷ “Best” here might seem like a human category that places a human verdict on the divine category of worship. On the contrary, “best” here signifies the divine category of Gospel-community we find in the church. It is better, even necessary, to do church *together*. “A church in which all Christians are participants in the mission of God – needs to express that participation in its worship.”¹⁸ Just how one can incorporate many people and their natural talents and their God-bestowed spiritual gifts to the benefit of the worship service will be the content of the following paragraphs.¹⁹

In order to transport “the big idea of biblical worship” - the Guidea - through sermon, music, art and Bible reading as a team approach I established the ThinkHouse Project (THP) whose assumed usefulness will be the focus of the project. The THP is a group of, at the moment, approximately 45 people who are each part of one of four subordinate teams. For any given Sunday one person of each of the four teams (explained below) will get together with the preacher two months prior to the actual service. By the time of this inaugural meeting the preacher will have compiled and shared the Guidea and supporting material with his team members. Thus enabled, the group can think, share, plan, and shape the service in a way that

“the individual acts, like the sermon, [can] grow out of an engagement with the biblical texts and interact with each other homiletically and liturgically to

17. Ashton, “Following in Cranmer’s Footsteps,” 81.

18. Ian A. Nell and Neil Meyer, “Invited by God onto the worship stage: Developing missional communities through participation in Theo-drama,” *Verbum et Ecclesia*, 34 no 1, (2013): 1.

19. I will here simply assume that the reader agrees that not everybody in church can and should be part of everything in church. This should relativize the “all” in the quotation from Nell and Meyer. When I am talking about participation, I am talking about participation due to personal skills, expertise, excellence, calling, God-giftedness as it pertains to the THP, team-spirit.

enable the *leitourgia*, literally the ‘work’ of the worshiping congregation to take place.”²⁰

All this does not happen automatically and it does not happen by chance. This is the right place to talk about an intentional team approach in preparing worship services.

All questions in the second part of the survey (Goal 2) will evaluate this team-approach and the four teams (below).

The Team: The Four Groups of the ThinkHouse

A full (German) manual and description of each of the four groups of the ThinkHouse can be found in Appendix C. A strategic planning template in English is attached to the liturgy of the Lords Supper in Appendix B as an example of things we have to cover as a team.

FrameWork is a group of both theologically trained or theologically interested people who supply the preacher with ideas, analogies, applications, illustrations and general exegetical help. A FrameWork-volunteer meets with the pastor or sends his material to the pastor before the group officially meets for the first (and sometimes only) time. A member of this team can also work hand in hand with the preacher in developing the Guidea. This process would have to start at least two and a half months prior to the church service.

BeatSite is responsible for the selection of worship songs, classic hymns, choir projects, song writing in German, as well as performing music. Their insight into

20. F. Russell Mitman, *Worship in the Shape of Scripture* (Cleveland, OH: Pilgrim Press, 2001), 33. This statement, with its emphasis on work, in no way negates the quotation of Lange above.

the world of modern worship music as well as their indebtedness to more classical and formal traditions enables them to choose music that honors God and is well received by the whole congregation and displays a vast array of musical styles. The team's knowledge of lyrics can sometimes point the preacher to a certain illustration or application which otherwise would have remained undetected by the preacher.

WorkShop is the creative outlet in this project. The team members design beamer-slides, draw paintings and illustrations, create advertisement, create and order give-aways or build stage designs. This is the group that needs the most time to prepare, as creative art takes time to develop and to produce. For instance, a sermon series which we might conduct twice a year allows the team close to four months in preparation.

Last but not at all least is the *WordAble* group (WA). This team occupies itself with the public reading of Scripture during the service. Also, they are responsible for picking out the Bible verses according to the Guidea which accompanies the several Lord's Supper-groups joining each other at the table of the Lord. Because the team reads in the wide contexts of relevant Scriptures or themes addressed by the Guidea, they often times supply great biblical context – overlooked by the preacher - to the sermon.

Before I address the third monotony issue, I want to quickly address the way we organize the communication as a team. This process of organization will also be part of the survey (internal evaluation of the THP). We channel most of the organizational processes through a web-based planning tool named MeisterTask (see Appendix D for a few screen shots). It is a helpful task planner that we have adapted and tweaked for our purposes. It helps with scheduling dates, supports uploading data, setting deadlines, communication via chat, assignment of leaders

and volunteers of every group, producing check-lists, displaying the liturgies, and getting advice. Most of all it is graphically intuitive and offers an overview of the whole calendar year, each Sunday represented by a single card. Once a Guidea is online people can “book” a space for representing their team in the meeting to come. From this point on the work on a church service has started. If someone is booked on one card, he/she will get automatic updates on progress and communication. All other THP members will not get these notifications (unless they set up their account so that it does, like I did) which alleviates the pressure to feel responsible for all church services.

Monotony in Preparation – creativity

Our Creator is creative. We are made in his image. Our lives should reflect his creativity as should our churches. But predominantly church services are more known for their alliance with tradition rather than their association with creativity. Unfortunately, there are many creative people *in* the congregation whose gifts are rarely utilized for the benefit *of* the congregation.²¹

It is appalling to me to accept that we domesticate, maybe even disregard the gifts the Lord has distributed in his body, the church. I will always be a fervent supporter of the value, even centrality, of the preached word in service. But I also know that many people – especially the unchurched - have a hard time listening to

21. The shift from traditional or strictly liturgical services to more creative and informal services is vigorously opposed by many traditionalists in the Lutheran Church. See Maxwell E. Johnson, *The Church in Act: Lutheran Liturgy Theology in Ecumenical Conversation* (Augsburg: Augsburg Fortress, 2015), 115-116. In my German setting, free churches still have to justify themselves and their more informal services before the formal “real” Lutheran State Church of Germany.

and concentrating on the spoken word for thirty minutes. With a solid Guidea in place, we can find other avenues as well – *next to* but not *instead of* the sermon - to audibly, visually, and even tangibly transport the message. All that keeps us from doing this is a) the release of talent and giftedness already at place, b) the preparatory time we have to spend in order to accomplish this feat, and c) preparing a church for *wanting* to be engaged and *wanting* to take ownership of the church service.

Some questions in the second part of the survey (Goal 2) will evaluate the creativity of the service.

Monotony in Focus – emphases-oriented church services

Related to the theme of the Guidea, which can either be encouraging, challenging, disturbing, soul restoring etc. is the notion that church services themselves need various emphases or thematic foci that best represent any given Guidea. As explained above it was a kind of common-sense observation that not all I *wanted* to be done in a church service *could* be done in one single eighty-minute long service. So instead of settling for *few* of the most basic elements we try to adequately and appropriately place in one service, or trying to dump *all* elements into one service regardless of time, focus and sense I have designed four distinctive worship-liturgies which each have one single focus, nurtured, and highlighted by one Guidea.

The advantage of this approach is that one already existing Guidea can be placed within the service-outline/liturgy/flow that best fits its theological message.²² This variety of services from week to week is repeated month after month. There is repetition in variety as well as stability in diversity. We have a quasi-hidden, thought-through liturgy which is fluid enough to adapt to change if needed.²³

Described below are the four main emphases-liturgies rotating throughout the month. All four liturgies are located in Appendix B. *Before* each service a video is shown that attempts to explain (to guests) what will be going on in the respective service.²⁴

Most questions in the third part of the survey (Goal 3) will evaluate the different emphases.

Lord's Supper / Evangelistic Service

Once a month we celebrate the Lord's Supper, led by a pastor. For the Lord's Supper, we set apart about 30 minutes at the end of the worship service. We gather up front in eight to twelve groups of 35 - 45 people. Each group receives a Scripture reading before the elements are distributed by church members going from person to

22. Actually, I make it a habit to write Guideas even if I do not plan to preach on a particular text. It is a good exercise. It also enables me to collect Guideas that might be useful in the future.

23. On every 5th Sunday of a month (appr. 3 times a year) we celebrate a mission-focused service which I will not discuss in the thesis-project.

24. The video starts *before* the worship service (at 9:58 am and 11:58 am) and is not part of the Gospel structure even though it is of course listed in the liturgies and we launch the timer with starting the video. A third of the people do not even sit at this point. But guests, to which the video is specifically directed mostly are on time, are seated and await the beginning.

person in a circular manner.²⁵ At the same time, the rest of the congregation is worshipping in song, awaiting their turn for the Lord's Supper or is heading to one of four prayer stations in order to get prayed for to receive a blessing.

The evangelistic sermon, which lasts 25 min max is preached by a pastor (distinguished from the one leading the Lord's Supper). There is an altar call in which people who have turned or want to turn their lives over to Jesus are asked to meet with the preaching pastor in a corner of the church in order to get to know each other and make sure they know what they have said "yes" to.²⁶ An explanation of the theology of the Lord's Supper is also included at this intimate conversation. By the end of the worship time many of this group of new converts partake of the Lord's Supper for the first time amongst their new family of faith. This incorporation into the body of Christ is meaningful, communal, emotional and a vivid symbol (even to Christians) of how the Great Shepherd naturally and corporately adds people to His flock.

Testimonial Service / Generational Service

Both the testimony liturgy and the generational liturgy have a testimony in common. They differ only in that the testimony given in the service with the generational emphasis leads to a "favorite song" of the communicator of the testimony. These two services alternate every month.

25. Within the last year we have increased the participation of volunteers who distribute the Supper from forty to seventy people.

26. This, of course, is the idealized situation. There have been weeks without anybody giving their lives to Christ.

Someone has said that churches are only as healthy as the stories they share with each other are encouraging. I do not remember who said it but I agree wholeheartedly. In the testimony-service the testimony is always tied to the sermon's Guidea and underscores in a personal way how the big idea was experienced by one individual within the congregation. Distance is breached, and biblical truth is transferred immediately into the vicinity, the personal space of the believer and seeker. Testimonials are encouraging and foster trust, relieving anxiety and portray a God who still moves mountains. We have to make more of our personal experiences and utilise them for the building up of the whole church body.

The "hymns vs. contemporary worship battle" has reached our church as it probably has most churches. We still have the organ play one hymn in the early service but most of our music is contemporary. Also, most traditional hymns are now played by a full band. While most of the people over the age of 50 take a permissive stance concerning contemporary music, they do not necessarily sympathise or understand this new style of worship songs with its loops and repetitions. "Have we not sung this line five times now? Why don't they get on with it?" The younger generations feel the same about the classic hymns. "How many verses does this song have? Twenty? No way! I'm gone."

In order to bridge this "understanding gap" - and not make it a right-or-wrong issue - in the generational service we will have people from all generations present their favourite worship songs (hymn, chorale) tied explicitly to their personal faith-story and the Guidea. I have seen teenagers really sing a hymn for the first time (although they probably had "sung" it often before) when it was connected to the instrumental value and life-giving power it has had for someone else from a different generation. These songs and testimonies will be matched with a big idea that covers

the theological theme or the “mood or feeling” embodied by them. My goal is a congregationally and intergenerationally shared celebration of what God has done, delivered from and will do in the midst of His church. In this liturgy the music part will be distinctively longer compared to the other weeks. The longer music-worship time gives people who love to express their faith in song more space as well as it enables longer prayer times at the four stations. This music-focus is countered by the sermon which has a distinctive teaching emphasis and character. This way, people who love to sing and people who love to “dig deeper in Scripture” are both getting their share while at the same time having to *endure* what somebody else *likes* and they themselves dislike. That is liturgy pedagogics at its best. Also, this keeps both groups from wanting to skip this service. Sad but true.

Prayer Service

How to incorporate public prayer in a medium-sized to big-sized church - which on the one hand explicitly does not want to give opportunity to chaotic and partly heretic or inappropriate prayer without on the other hand losing the “family feel” of the church - has been my question for a long time. In the prayer service we will share appropriate prayer requests concerning church matters, vision and mission and even individual prayer requests (by formal consent).²⁷ Parts of evangelical catechisms, confessions or creeds are also read with accompanying Bible verses. This will set the thematic tone of the things we will then audibly pray for in little

27. Although the prayer for politics (1 Tim 2:1-2) is standard evangelical high church (Lutheran) practice it is seldom practiced by churches in our denomination. Occasionally we want to do incorporate this into our prayer session when applicable to the Guidea.

groups of three to four.²⁸ In the second prayer-part people who are part of the official praying-team take up anonymous prayer requests and offer prayer of general thanksgiving and petition. Everything from church matters to global issues can be dealt with as long as it reconnects people to the Guidea.

A more and more thorough aspect of triune blessing, focusing on what God has done in Jesus for us, will be incorporated towards the end of these services as well.²⁹ This sharing and celebration of answered prayers will be encouraging to the church.

Contemplative Service

The contemplative service was adapted due to the need to experience silence, contemplation and inward focus in the midst of an otherwise very engaging church service. The contrast works well. In this liturgy a quiet time is announced. Guests who do not want to partake or do not know how to are welcome to read statements, quotes, or challenging sentences on the big screen. All others are invited to let God speak to their hearts. The worship leader invites people to come up front and (after approval of a pastor) share spiritual impressions they have received from God. The pastor then – if applicable - can address the impression in his sermon. A song performance tied to the Guidea will end the participation part. This fits the more contemplative focus better than a congregational song. All this signals

28. See Appendix E for an example of such kind of prayer.

29. "Christian prayer is not only Christological in nature, offered in remembrance of Christ and referring all things to Christ. It is also trinitarian, reflecting the threefold economy of the triune God in creation, redemption, and sanctification." Byron D. Stuhlmann, "A New Look at the Theology of the Pastoral Offices," in *Ecumenical Theology in Worship, Doctrine, and Life: Essays presented to Geoffrey Wainwright in His Sixtieth Birthday*, eds. David S. Cunningham et al (New York, NY: Oxford University Press, 2000), 83.

that we are still in need of God to reveal himself in a fresh way and are taking his presence and guidance seriously.

Because simplicity was one of the goals, I tried to limit the change of bodily positions and postures (i.e. getting up, sitting down) in all services to a minimum. People can settle into a certain worship part without feeling they are rushed or unduly hurried from one position to another.³⁰

Survey that evaluates the ThinkHouse Project

As a church, we have implemented this THP approach since May 2018. By the time this thesis-project is completed we will have prepared worship services like this for nearly two years. It will be the task of the survey to evaluate the effectiveness of the project in terms of the Guidea, team-approach, emphases-services and Gospel-focus. Data will be gathered in form of a general survey. The part following the general survey is restricted to members of the THP.

This following text introduced each part of the survey. This was necessary because outside the eldership, the deacon board (who received an automatic invitation due to their leadership role) and the THP nobody at church had ever heard anything about this.

Goal 1: With every worship service I want to communicate a very focused central theme (leitmotiv), drawn from a biblical text, for the entire service. I call it the Guidea: the guiding idea of the service. Not only the sermon, but all other parts of

30. It might be strange to the observer that for most emphases-liturgies we, as a church, sit when Scriptures are read. This is part of our heritage, as well as standing up during worship in song is.

the worship service (prayer, illustrations, testimonies, applications, charge, worship, sermon, impressions) are dependent on this Guidea. This Guidea should make it easy for congregants to remember Sunday's theme and guide them in their discipleship throughout the week.

Goal 2: With every worship service I want to invite more lay people to participate in the long-term team approach of preparation and implementation of all worship services. In order to accomplish this, I established the ThinkHouse Project, consisting of four groups responsible for sermon writing, musical components, Scripture reading and artistic components (like song-writing or stage design).

Goal 3: With every worship service I want to focus on one special liturgical element in order to highlight important biblical aspects of communal worship. These elements are: 1) The Lord's Supper with an evangelistic worship-focus, 2) testimonies (with or without generational song) of faith successes and faith struggles, 3) communal prayer, and 4) contemplative service with communication of impressions from God.

Goal 4: With every worship service I want to communicate the Gospel through the liturgical flow: 1. Entrance: As God invites us, we draw close to Him, 2. Transaction: We experience the deliverance provided by the Gospel, 3. Participation: We participate in the worship and mission of the King, 4. Parting: We part with purpose and blessed by God as well as promise each other to reunite.

All survey questions in English (with their corresponding Q-value) can be found in Appendix F.

The complete survey in German as formatted by the web-based tool "easy feedback" (www.indivsurvey.com) can be found in Appendix G.

A transcription of the survey in English can be found in Appendix H.

Responses to open-ended questions by all participants are located in Appendix K.

Responses to open-ended questions by all members of the THP are located in Appendix L.

CHAPTER FIVE

CONCLUSIONS AND OUTCOMES

In chapter one I have talked about my setting and the perceived obstacles to a team-oriented, Gospel-focused, emphases-directed corporate worship preparation and implementation. I cannot over emphasize that one's personal setting is as unique as the answers and help one seeks from other churches or a thesis-project like this. So, if you read this, dear reader, please note, that this might not fit your setting. There might be parts you can incorporate into your worship- or team-structure, but maybe not. Nobody but you can do the work in your setting to which God has called you. My project is not a blueprint for any other congregation, especially yours. It is custom fit. And that is how it should be. I am weary of all the expert-church-management gurus who tell every church the same "how worship is done today" litany. That is bogus and I do not want to be counted among them.

There are principles, however, that can be learned from this thesis-project, that is, if you are into long-term preparation and keen to work in teams. If your setting needs new drive or your church needs a worship-turnaround, my proposal offers an access point to the most valuable "resource" of your church: people. The THP starts where change must always start: with the involvement of people.

My findings in chapter two concerning the biblical and theological foundation of corporate worship has strengthened this very perspective. Corporate worship is a place and a time full of highly involved people. Jesus, Peter, Paul and the early church made worship a mundane and ordinary category by bringing worship in the humdrum of everyday life. At the same time the awe and wonder, the respect and glorification of God was not lessened because the priesthood of all believers was

going about their very own and communal *leitourgia*. Worship simply became more locally and globally accessible.

As the synagogue did with the temple and the early church did with the synagogue, worship has always attached itself to predecessors, learned from them, was filled with them but also adapted, changed and sometimes overcame them.

The literature review in chapter three provided the content of worship that at the same time is biblical and time-proven. One important result was the awareness of the significance of liturgy not just as a tool for transporting content, but as an enabler of Gospel-movement as well as the source for the production of four distinct liturgical emphases. Learning from Cranmer, the balancing of liturgy and thus its components became a critical issue for me in the THP. Amongst other things, chapter three makes clear that corporate worship in Bible and church history has always been and thus should remain a priority for worshippers. In corporate worship, God is accessible and invites worshipers to participate in his mission for the world.

The components of biblical worship as found in chapter two and elaborated on in chapter three were summarized and condensed in my version of a definition of a faith-based, corporate Gospel-worship liturgy and directly influenced the emphases-liturgies of the THP in chapter four in which I specified the monotony issues and introduced the THP-team and its tasks.

I began chapter one with an introduction to worship-umami and how hard it is to figure out what makes worship “worship” and what makes good worship “good worship.” At this point in the thesis-project, we at least know a little bit more.

But now comes the time for dissection, for labeling, for evaluation. And it is precisely this very part of the thesis-project I felt most uncomfortable with. My church would evaluate the THP project. They would look at the four goals. They would

register the components and rate the effectiveness of certain liturgies. They would be aware of the monotony issues. How would they react?

Putting the survey - with its integrated information about the four goals - out on the survey webpage kind of felt like figuring out one only wears underpants while shopping groceries. Showing a structure that could never explain adequately what I was doing felt weird.

I also feared that this would steal the mystery of the “illusion of body” as Pollan called it. This might be a bad comparison in many ways but it *felt* like explaining a *legerdemain* that only works because nobody knows or sees the clever but cheap trick of the magician.

But then it hit me: There is no “illusion of body”. There is body. But there is no illusion. *It* is real. We might not be able to put it in words, but it *is* there. It *is* okay to talk about all the parts and how they are orchestrated. It is fine to let people in on the goals. Essentially, corporate umami-worship is not a human affair, but a God-thing. Worship *can be* dissected as well as described *without* being destroyed, although it can never be completely understood. In the survey, I showed the skeleton of our church services to my church. For most people, this was the first time they actually *saw* what they have formerly only *experienced*, probably without giving all too much thought to previously. But this did not seem to drive people away or make them view our services as simply bureaucratic or as purely human constructs.

I am fairly sure that this is true because of the responses to one question I posed in the survey (Q25): “After everything you have learned about the goals of the worship services of the Paulus-Gemeinde: Can you imagine being part of the preparation and implementation of our church services as a volunteer?” Of the 285 people who answered this question 171 people answered yes. That is 60 percent of

all participants.¹ That is 171 people with potential to more ownership in church services than before and would be a close to a 300 percent increase of volunteers in that area of ministry. Nobody wants to be part of a dead structure. No, they want to part of it, because it actually makes sense and generates more communal worship life.

I asked 516 people to participate in the survey through our church's organizing tool "ChurchTools". Ninety five percent of these possible participants already took part in the NGE survey mentioned above. I chose this same group, comprised of volunteer/staff leaders, volunteers with small groups and volunteers without small groups because I would be able to compare results from the GNE test to the results of my survey. The survey was online for only a week (December 9th – December 16th 2019) on the web-based tool "easy feedback" (www.indivsurvey.com). 272 people completed the whole survey.

General Survey

Before I address the significant outcomes of the survey I want to shortly explain why some data I collected will be important to my ministry as a whole but not make a big impact on my study here. I chose to gather more anonymous information about the people who took the survey than I actually needed.² The results promise to show some very interesting and noteworthy correlations between age, sex, church

1. People who answered "yes" in the survey were encouraged to write me an email.

2. It certainly helps having someone in church who is currently doing her Ph.D. in sociological studies and is able to run "spss computer programs" that figure out significant correlations that otherwise might remain undetected. For the sake of clarity in this paper I will stay clear of "Cronbach's Alpha", "T-Test", or "ANOVA".

background, membership and some of the questions asked.³ However, they do not address the thesis-project directly, but are able to bring valuable insights into the fabrics of our church. But then there are *some* correlations I will mention. I just want to be clear that I want to keep this chapter as focused as I possibly can.

The biggest comparison will naturally be about the larger first part of the survey and how regular church people and THP members answered the same questions. Since one of my assumptions was that participation in the THP will increase ownership in church services, there should be some notable differences at least in that area.⁴

Of course, the responses about the four goals will test my general assumptions that the THP will not just have increased ownership, but effectiveness, and creativity as well.

One of the more encouraging parts of the survey was the organic distribution of age-groups. Roughly 13 percent are between 18 and 25 years old. 46 percent are between 26 and fifty.⁵ And an encouraging 36 percent are between the ages of 51 and 70. And there was one woman over the age of 80 who filled out an online survey. If I knew who she was, I would bring flowers to her door.

3. Having in mind a certain result of the survey, one possibly significant correlation to public small group prayer could be detected: "Is there a significant difference between women and men (Q1) in how they view the small group prayer (Q19_1) and does this correlate in any way with their educational background (Q3) or spiritual heritage (Q5) or faith indicator (Q11)?"

4. You find the survey responses of the general group in Appendix I and the survey responses of the THP group in Appendix J. If the respective answer displays a difference of 0-10 percent between the general group and THP group I will use the combined results as displayed in Appendices G (German) and H (English). I also have been working hard for the last eighteen months to increase the numbers of female volunteers in the THP. Unfortunately, the ratio of 2:1 in favor of male participation for the THP in this survey echoes the real constellation in our team.

5. I will adjust the percentages upwards or downwards for better readability. The exact numbers can be found in Appendix G (German) and H (English) as well as Appendix I (general) and Appendix J (THP).

The most encouraging part of the survey was the fact that of 302 people who answered question seven: “Do you like to visit the church services of Paulus-Gemeinde?,” 293 people (97,02 %) answered “yes”. That is a factor I probably should not claim any credit for personally after only one and a half years as lead pastor. My predecessor may take all credit for that result.

I was also glad about the reasons people come to church (question eight). The clear number one reason was “encounter with God” at 43 percent for the general group and 61 percent for the THP. It was followed by “sermon” (34%) for the general group and “fellowship” (22%) for the THP.

Taking into account the NGE test of 2018 (taken by the same people) in Appendix A this is not a good situation. The number one goal for people to come to worship service is an encounter with God, but on the NGE test that was our lowest result related to church services (51). Supply and demand are not yet matching up. I can only pray that the emphases-liturgies will help in that regard.

I will incorporate some of the written comments to the open ended questions as I evaluate the results about the four goals in general and the THP part. The corresponding number of the person quoted will be listed in the discussion and highlighted bold in the listing of all responses to open-ended questions (Appendix K for general survey and Appendix L for THP).

The selection of the 500 people I invited to participate in the survey proved to be a church-going bunch. Close to fifty percent in both groups (52% in general and 47 % in the THP) claim to come to church four times a month. Fourteen percent of the general crowd even come every time the church doors are open. In the THP it is

an amazing 36 percent who claim the same. Already here, some ownership deferrals might be showing.⁶

The results of the faith indicator were positively surprising. On a scale from one “no faith” to five “very strong faith” the average was 3.88 in the general group and 4.14 in the THP. Roughly 70 percent claim to have strong faith or very strong faith. That is not only reassuring, but also shows that the people who took the survey must be taken seriously in all their answers.

Goal One - Guidea

I start with a short reminder what Goal one was about: The Guidea, taken from one biblical text seeks to inform and direct all components of the whole service. It should help congregants to focus on Sunday’s worship-message throughout their week and make an impact on their discipleship.

First of all, it must be stated that 84 percent of people “always” or “almost always” see the basis of any Guidea clearly based on a biblical text (Q12_2). Expository preaching might not be their favorite, but they at least recognize it when they see it. Surprisingly, only 72 percent of the THP people fall within the same response-range. Here it becomes obvious that THP preparation is not always completely harmonious. I can explain this difference (which – I would have thought - should have been the other way around) only by disagreements about exegetical and hermeneutical work within each preparation. Participant 85776646 (THP; Appendix L) might provide an example: “Leave more room for freedom and individuality.” This room for freedom and individuality, however, comes to a stop when it endangers the

6. Of course, it could also be that I simply asked people to join the THP who already were super-committed church-goers. Since I did not do a pre-test, I will never know for sure.

Guidea. As a general rule, I told my staff: “If you (in collaboration with the FrameWork volunteer), put out an exegetical idea and its Guidea it better be a good one that sticks. We do not mess with the Guidea, once we have one and meet as a whole THP team. When we have a Guidea, we work with it, we don’t question it.”⁷

The Guidea itself seems to be heard and received fairly well (Q12_1). One must remember that two years ago it did not exist at all. About 75 percent say that the Guidea is clearly and univocally communicated in every sermon.

The perception of how other worship-components carry the Guidea further is slightly better with the THP group (75%) than with the general group (68%).

The effectiveness of the Guidea in respect to the influence it exerts on the memorability during the week (Q13_1) and the influence on daily discipleship (Q13_2) is not as strong as I hoped in both groups. 31 percent find the Guidea “always” or “almost always” memorable. And for only 38 percent the Guidea is helpful in their daily discipleship.

A very surprising finding was the difference in how the general group and the THP group answered question 13_3: “Are the Guideas helpful in your understanding of the Bible?” The THP group responded “always” or “almost always” in 31% of instances. The general group, however, ranks it a 43 % in the same range. Insight into this discrepancy might come from THP participant 85905525’s answer to the question (Appendix L): “What is the part of service-preparation and implementation that is most beneficial to the team?” The person wrote: “Whenever we look for the exegetical idea of a text. Maybe also when we are encouraged to work out the

7. Of course, in practice, some Guideas were bad enough, and changing them was justified. The reason I am so adamant about it towards my staff is that I expect them to do their best work and not just throw something out there that could be torn to pieces by lay people.

leading idea.” Again, we see a longing for more participation in the process of creating a Guidea.⁸

I will take a few lines here to simply celebrate this. I love this longing for working on the biblical text, chewing on it, wanting to understand it. It is this part of worship preparation that most people who took the survey viewed as most basic and important (Q17_1; 75%), namely the FrameWork’s task of *digesting* biblical passages. Pollan in his book “Cooked” makes a comparison I would again like to adapt to our setting.⁹ Working with an evolutionary model of human modification and development, he observed that there was a time in history where mankind suddenly became smarter, due to larger brains, as well as stronger, due to thicker bones. These larger brains and more robust bones did not appear accidentally, but were an abrupt result of mankind suddenly starting to eat cooked food. Before that, human beings used a very large amount of their energy for digesting raw flesh and raw vegetables. Cooking meat and vegetables reduced the amount of work the digestive tract had to accomplish considerably.

Three fourth of the total transformation process did not have to happen *within* the body anymore, but *outside* the body, over the fire or in the pan. This is exactly what needs to happen in the FrameWork team and the subsequent strategic meeting with the THP team. *We*, the THP, are this outside part, that is investing a lot of energy digesting, breaking down, yes, preparing for the worship service, in order that all that is presented in worship is easily digestible, understandable, enjoyable, encouraging, and comprehensible. The preaching, the worship in song, the Scripture

8. See also participant 85864337’s comment in Appendix L: “We need more work with the biblical text before the meeting.” As a matter of fact the FrameWork Team, which I lead, has great potential for growth. Only two of eight people actually take part in the exegetical process. For six of them the team-meeting is their first part of the preparation.

9. Michael Pollan, *Cooked* (New York, NY: Penguin Books, 2014), 56-57.

reading etc. all should trigger, dispense, and release energy, not use up energy. As with our human bodies, in which much of the digestive work does not happen within us anymore but outside of us, namely in the cooking, most of the work *for* Sunday cannot happen *on* Sunday but *in* preparation. This explanation does in no way negate the responsibility of worshippers. It simply takes their presence, their limitations, and their capacities seriously.

The rating of the worship components pertaining their usefulness to transport the Guidea (Q14) is encouraging. The only significant difference between the general and the THP group is the assessment of Scripture reading. As expected, the percentage from the THP group is almost 25 percent higher in usefulness as compared to the general group. The preparation for the service clearly has made an impact for the THP group on this issue, not just for those participating in the service but for all THP members. The clear favorite for usefulness for the two groups combined was “worship in song” with 65 percent. No surprise here either as we have seen above. This just proves Webber right.¹⁰ Surprisingly strong and almost on par with “worship in song” is the usefulness of testimonies and impressions (61%). I am glad about this result because it proves my point that the connection of our own stories to the story of God needs to be shared publicly. I would not have estimated, however, that testimonies and impressions would transport the message of the Guidea in such a discernible way.

I am a little startled about the fact that the Scriptures selected for the groups coming to the Lord’s Supper have not had a bigger impact on the perception of the usefulness of the Guidea (30 %). A considerable amount of time is spent here by the WordAble group. Listening to the verses they chose always is a highlight for me.

10. “Today the presence of God is found in music.” Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelism for a Postmodern World* (Grand Rapids, MI: Baker Academic, 1999), 132.

Goal Two – The ThinkHouse Project

Goal two is about creating more ownership and creativity through participation as a team in preparation, implementation and leadership of worship services.

A very promising 83 percent of the general group approves the increasing responsibility of lay people and volunteers in our worship service (46% “always”; 37% “almost always”; Q15_1). In the THP group 69 percent answered “always” and 22 percent answered “almost always” (total: 91%). The result in Q15_2: “Does your observance of other lay people/volunteers in worship services motivate you to also participate likewise?” is not as high as I would have expected it from the general group (10% “always”; 13 % “almost always”) and somehow does not adequately correspond to the results of question 25 (see introduction of chapter 5).

Some people remain very uninspired by the increase of participation. For 19 percent it is “rarely” and for 8% it is “never” the case.¹¹ Participant 85826289 might represent some of this latter group, especially when participation occurs in formerly off-limit areas: “I find it strange that someone other than the pastor should prepare a sermon.” After referencing and commending this team-work in one of my sermons a few months ago, I received a few verbal comments going in the same direction.

Quite the contrary on the THP side: 17 percent are “always” motivated to engage in further volunteer work and 31percent are “almost always” motivated. So roughly one out of two THP members is even more encouraged to participate by watching others being engaged in the worship service. My guess is: If more people were to be part of the THP, more ownership would be generated for the whole

11. This is one of the highest values in the “never” rating on the whole test.

church. Just imagine if a third of the 171 people who are thinking about starting to volunteer for the THP really do so (see question 25).

The responses to Q15_4: “Does the reading of Scripture produce a certain expectation towards the sermon and the rest of the worship service?” actually stunned me. I would have never thought that the reading of Scripture for more than half the general group (18 % “always” and 40% “almost always”) produces expectations for what is to come. But it does. That is delightful. THP results in the same range are even better, with a total of 67 percent. I would say that in terms of effectiveness, Scripture reading does its job very well.

A very interesting part of the survey speaks about creativity aspects. If Q15_5 “Did the level of creativity rise with this new approach to worship service preparation?” and Q16_1 “Do you approve of the increase of creativity?” are looked at together, it becomes obvious that 47 percent of the general group “always” or “almost always” identify a rise in creativity and 68 percent approve of it. In the THP group numbers are even higher in the same range of responses. 72 percent identify a rise and 86 percent approve of it. Part of this creativity was the alternating stage design (Q16_2) that 57 percent of all participants in the above range noticed as having support value to the message of the worship service or sermon-series.

Something fascinating takes place in the responses to Q16_4 “Is the selection of songs (classic, contemporary, performance, chorale, own song-writing) appropriate?” In the range of “always” we find overwhelmingly more people of the general group (26%) than of the THP group (14%).¹² The total for both groups in the “always” and “almost always” range is a combined 69%. That is a far better outcome

12. In the THP group we have a lot more people who are progressive-minded (the biggest age group is 26-40 with 42 percent). For them the organ in our first Sunday service alone screams “inappropriate”. THP-participant 85783054 states bluntly (Appendix L): “If I had my way, the organ would not be part of worship anymore.”

than I would have dared to predict. Especially encouraging are the few people that answered “rarely” or “never” (2% or five people).

Songwriting is one of the newer additions to the THP. I put a video of one the songs (“Immanuel”) on the survey so people could hear and watch an example right there. The results are average. To my surprise, here as well, the general group rated the benefit of these songs for experiencing God in worship slightly better in the range of “always” to “almost always” (53 %) to the THP’s (44 %). Songwriting definitely raises the creativity of the service but the overall impact/effectiveness has yet to be seen. But I have a reasonable hope that more and more people would gain more ownership in this local bride of Christ through songwriting as more and more of our church’s DNA will be incorporated into our songs. We have learned above that worship music is able to transport both our churches’ theology and our individual hearts. Since this is true, church-songwriting might be one of the most underestimated components of both “Liturgie” (what can observed in worship) and “Liturgik” (its theological reflection).

The general group and the THP group are parallel also in their evaluation of the importance of the THP groups as they pertain to their respective importance for the organization of the worship service. As mentioned above, FrameWork is a clear “winner” with the mean of both groups reaching 75 percent as the first choice, followed by BeatSite (14%), WordAble (7%), and WorkShop (3%).

Goal Three - Emphases

With Goal three the focus is on one special liturgical element every week in order to highlight an important biblical aspect of communal worship.

The four emphases are producing a very uneven result (Q18). Two (three if counting testimony and generational as separate) are rated very positively. One is in the mediocre section. And one – my heart aches – drops off into oblivion. All questions were worded slightly different, but were posed in order to find out if the very special aspect of a respective emphasis was encouraging, motivating or helpful to one's personal faith. Q18_1 asked for the level of encouragement somebody gets by observing a new convert taking the Lord's Supper for the first time. The combination of evangelism, conversion and a family-of-faith ritual was encouraging to 70 percent of people in the "always" to "almost always range".¹³

Better still were the results of Q18_3 asking for testimonies tied to songs for the benefit of an intergenerational cohesion (72%). Still better rated were the testimonies without this generational song (Q18_2) with 76 percent.¹⁴

The contemplation focus (Q19_2) still "performed" okay, maxing out at 54 percent. This is our newest addition as far as emphases-liturgies go, so I am not shocked it did not get a better rating. There still is much potential and a few people commented positively about it.¹⁵

What I am shocked about and have mentioned above in passing is the reception of the prayer-emphasis (Q19_1). Only 20 percent of people in the general group within the prescribed range viewed the small group prayer as instrumental in

13. In this paragraph I will stick to the "always" to "almost always" answer-range if not otherwise stated.

14. To be honest: Some songs were truly weird. And that is not an exaggeration. For some songs we could not even find tabs. Some had to be rearranged musically because they would have killed the earnest-feel of the service (or the ear). It is no wonder that overall, this single aspect of the liturgy did could not always be tie well to a Guidea or the testimony.

15. Participant 85798084 for example wishes for an even longer time of quietness. Participant 85787664 would like the quite time to be completely quiet without music in the background (see Appendix K for both).

connecting to God. The THP differs substantially in this part and rates it more than twice as good at 48 percent.

But this question produced the poorest result of any question in the survey. For 44 percent of the general group this focus “rarely” (31%) or “never” (13 %) helped them to experience God in worship. This is one of only two questions in which the total of all three positive ranges (34%) is smaller than the total of all three negative (66%) ranges. In fact, it is a third of the possible total range.

And it is true: From all four liturgies the prayer-emphases is stretching and challenging the congregation the most, because the activity factor is raised to the maximum for each person. Thus, I will be patient. This is one of the things I will be adamant about. If it truly is a biblical, Gospel-inspired, valuable component, then people will eventually get it.¹⁶ What also factors in negatively is the recognition that our former seeker-oriented liturgies of my predecessor are replaced with barely seeker-sensitive liturgies. As one very critical participant (86064538; Appendix K) wrote:

To be honest, I cannot imagine my colleagues – with whom I discuss naturalism (and its allegedly lack of alternatives), and to whom I am trying to explain that the insinuation of a Godhead under aspects of reason in no way must be regarded as devious – coming to a church service with me in which we pray in small groups.

I understand the sentiment. And I understand the logic.¹⁷ It is a very human thought. And at the same time, I do not understand. If just a small percentage of the things I wrote about the interweavement of evangelism and discipleship is true (see the discussion about *oikodomein* in chapter three) this person is missing an

16. I also view this a chance to support public prayer in general and use it as a role model for our small-group ministry or even the home situation.

17. We find a similar logic with the same participant concerning the evangelistic Lord's Supper worship service.

opportunity. We should not banish significant (if “bulky”) components from church services just because non-Christians *might* take offense. As a matter of fact, I doubt they would. In all social settings worldwide, you can find idiosyncrasies.¹⁸ And if there *were* detrimental components, we of course would eliminate them. But they *could* never have in the first-place fit into the Gospel structure. The Gospel could never produce such destructive components. However, as we have seen in chapter two concerning the ministry of Jesus - who is the Gospel in flesh - the Gospel *does* have an edge to it. He, the personified Gospel, *can* be a stumbling block, and for some even judgment (John 9:39). Christian practice (even in church services) should thus not be too apprehensive about its indispensable components.

And then, of course, there is the fear of men that shows its ugly face in public prayer like no other arena of spiritual disciplines. Participant 85785230 wrote: “I know of people who do not like to pray audibly and feel pressured and uncomfortable.” We as pastors are aware of this, of course. That is why in the video preceding the worship service and - immediately before this small-group prayer the worship leader again - reassures people who do not want to participate that it is totally okay for them to remain in their seats.

So, as far as ownership, effectiveness, and creativity goes, it is safe to say that none of that is happening so much (yet) in this liturgy on a large scale.

The last task in the survey towards goal number three was a rating scale that asked people to order the distinctive emphases-liturgies *in the personal overall priority* ranging from most to least benedictory (Q20). Questions 18-19 asked for *specific elements* of those liturgies, and question 20 asked for an assessment of the

18. I remember the first time I watched a Texas Rangers baseball game during my exchange year in Arlington, TX. I was alone at home and was extremely intrigued even though I had no clue whatsoever. There is something about connecting the dots yourself. Not all the “digesting” can or should be done externally.

whole emphasizes-liturgies. The only thing worth mentioning is that for only eight people in the general group the prayer-emphasis is most beneficial (THP group 11%). In combination of both groups the “Lord’s Supper” received the “most-beneficiary-award” (40%), followed by “testimony with song” (24%), “testimony without song” (20%), “contemplative” (12%), and prayer (4%).

Goal Four – Gospel Structure

Goal four is about communicating the Gospel indirectly and invisibly through the liturgical flow (entrance, transaction, participation, parting) thus creating a meaningful space for the different components of worship to make a Gospel-impact.

Nothing in the survey makes me more glad than the responses to question 21_1: “Would you agree that God is at the center of worship from beginning to end?” Again, the combined survey is sufficient for evaluating the responses to this question. 86 percent of all people say this is “always” or “almost always” true for them. Is the entrance effective? Yes! Do we keep the Gospel-momentum? Yes! There are just a few questions which did not produce any “never” responses and this is one of them.

The Gospel-structure (Q21_2) was evident to 53 percent of all participants, a value I would not have expected.¹⁹ And I would have expected more “never” answers (7%).

In the liturgy of the Lord’s Supper we have introduced the component of “confession” (Q21_3). Of all people surveyed 46 percent benefit personally from the opportunity to confess sins and receive forgiveness. On the downside there are some

19. Maybe the question “helped” to lead them in a certain direction. I stayed clear of the official terminology stated in the beginning of part four of the survey and asked instead: “Are you able - through the flow of the liturgy alone - to grasp the fact that you are invited, accepted, forgiven, and renewed by God?” I should have included “and sent out” but unfortunately, I did not.

people who only participate “rarely” or “never” (17%). This might be due to the fact that “confession” is not part of our genetic communal worship DNA.

A significant difference between the general group and the THP group is the self-evaluation of active participation (Q22_1). Whereas 78 percent of the THP group consider themselves active in worship, only 54 percent of the general group say the same. Again, as above, this could be due to the fact that I selected participants for the THP who were already active worshippers. But I believe that at least partially they have become more active because of their involvement in the THP. If we pair this response to Q38_1 and Q38_3, we see that the joy of working on church services produces joy for church services in general. In the THP 36 percent in the “always” or “almost always” range state that their joy for church services has increased since starting to work with the THP. And because we humans tend to be most active in the things that we enjoy most, it is not a stretch to assume for THP members a more active involvement due their regular participation in the project itself, however indirect or scientifically valid this correlation might be.

Disappointing but not surprising, the second set of responses to a question in which the total of the three positive ranges were smaller than the total of the negative ranges - at least for the general group - is Q22_2: “Do you receive prayer when the opportunity is offered in two liturgies every month?” Only 14 percent “always,” “almost always,” or “sometimes” do. Compared to the never-people (27%) it is easy to identify not just a “I have a praying out loud”-problem but “I have a receiving prayer in public”-problem. In the long run, time and more exposure will make getting prayed for more routine.

One astounding fact from Q22_3 “Do you leave the church services with a strong conviction to have been equally blessed and challenged?” is that the THP group agrees only 6% in the “always” range. The general group feels way more

blessed *and* challenged (17% say “always”). Why that is, I can at that point only speculate. Maybe the position of ownership in a worship service puts THP people in a weird spot. They are not just on the receiving end of worship. They are in an active leadership role. If you are the “blessor” and the “challenger” then maybe it is not as easy for you to be blessed and challenged at the same time. We pastors live in this very reality, too.²⁰

Questions 23 and 24 can be dealt with in one evaluation. My goal for asking two slightly different questions (alternating one critical word) was to find out if *activity in given components* and *natural inclination towards given components* are distinguishable from each other. With regard to my questions, they were not. There were only minor variations not worth mentioning. Overall people were most active in their most natural inclination in this order: Worship (48%), Sermon (24-25%), Lord’s Supper (10-11%) and silent contemplation (4-5%).

ThinkHouse Project Survey

Maybe one of the THP group members’ comment about the usefulness of the organ has already given it away: we are a fairly young team (Q2).²¹ Almost a third of the members under the age of 40 (59% of the whole team) were once part of my youth group or youth group leadership team. I am glad, however, that our intergenerational approach is represented in the THP as well.

20. This rather negative result in the THP group could also have something to do with the combination of “blessing” and “challenge”. Do they think that blessing and challenge is mutually exclusive? Maybe I should have split this question in two.

21. My new goal in life is finding out who of my team members does *not* like to come to our church services (Q7). I really am clueless. At least, all 36 participants answered question 27 with “yes” thus indicating they are indeed part of the team.

Above I stated that liturgies can be great pedagogues. We see proof of that in almost every meeting we have. With the intergenerational goal as present as it is, the group of people under the age of 40 is constantly working *against* their own inclinations and partialities, especially when talking about worship music, sound of worship and length of worship in music. At least a few comments go in this direction. Participant 85780867 of the general group (Appendix K) wrote: „Often there is simply not enough worship in song.” This person could easily represent the sentiment in the THP group. But we are all learning to be a family.

Almost 50 percent of the THP have a Master’s degree (Q3).²² Their expectations towards the strategic meeting are high. They demand good preparation,²³ want the whole team present,²⁴ and can be impatient with the team and themselves.²⁵

In the THP, 59 percent of people come from our denomination. This ensures the balancing act of holding true to evangelical *and* charismatic influence in worship services (Q5). On the other hand, the remaining 39 percent will bring the best of their respective faith background into play. But the core culture will remain unattested.

Evaluation of Team-work

We now come to the last part of the survey. I did not find any big surprises concerning the team-work in the THP. We are three pastors on staff and the people who commented were very gracious. But every now and then they hinted at

22. All quotes from THP people can be found in Appendix L.

23. Participant 86084835: „We need better preparation from the pastors.”

24. Participants 85917813, 85805295, 85905525 for example.

25. Participant 86068324: „Keep the schedule, be done in time.”

something. I am very glad, I am employed in a very respectful church. But the truth is: One of our pastors simply cannot “perform” in this setting. Deadlines, preparation, clear focus, team-work etc. are all alien concepts to him. In the Fall I removed him from the THP for three months and tried to teach him in private about the nuts and bolts of the project. I had high hopes but they proved to be without warrant.

Comments like this one from participant 85864337 are what I mean: “The leader should be prepared BEFORE the strategic meeting.” Or participant 85821714 who put it very gently: „The operating principle [Arbeitsweise] of each pastor is very different and one can observe it in the quality and the success of the meetings.”

Keeping in mind all of this, a number like 58% in the range from “extremely helpful” to “usually helpful” concerning the strategic meetings is not too bad (Q28). Combined with question 30 “How do you rate the collaboration with the peaching pastor who leads the meeting?” (75% in the “very good” to “good” range) the future does not look bleak. Even after eighteen months in the project, we are still experiencing growing pains.²⁶

One thing became obvious as well: I will have to work (a lot) on the personal spiritual growth part of the team members (Q29). Agreed, the setting is not ideal for spiritual growth – it is a work-meeting after all – but I/we could work on integrating more prayer- and sharing-time. A staggering 48 percent experience spiritual growth either “never,” “rarely” (25%) or only “sometimes”. Slightly better, but connected, are the results to question 38_4: “Are you personally challenged by your participation in the ThinkHouse Project?” 44 percent claim to “always” or “usually” be challenged. That is not a devastating result, but I would hate for people to be bored and not be stimulated by the work on the THP.

26. It is equally encouraging to read that 72 percent of team members rate the collaboration amongst the volunteers (Q31) as “very good” (11%) or “good” (61%).

The results about the effectiveness and expedience of the team meetings are also not as good as desired (Q32). A combined result below 50 percent in the “always” (14%) and the “usually” (31%) range is not acceptable. That means we are *in effect* wasting valuable volunteer-time.²⁷

Question number 33 leaves a sour taste in my mouth. And I really mean the question and not the result. The responses are okay. 47 percent (17 people) value the time in between meeting and worship service as “very good” (3%) or “good” (44%). But I personally do not yet know how to engage my team in this in-between time. The chat function in MeisterTask is a helpful tool, but is mostly used by the pastors and five to seven very dedicated communicators within the team. But for most people on the team a period of silence begins when the closing prayer of the strategic meeting has been spoken. Very few people really do their “homework” after the meeting.²⁸ The THP is potentially dynamic, but we are not yet getting the horsepower on the road.

I am not surprised to see that external praise and compliments from within the team (Q34) and outside of the team (Q35) are so low. For the inside part (3% “always”, 17% “usually”, and 11% “rarely”) I am largely to blame. By the time the service is over I have two to three other THP meetings with new people to think about. Often, I simply forget to say “thanks.” I am pretty good about the more visible members but not so good about the ones working in the background. The external part is a little more tricky to explain. Some work simply is not observable by anybody outside the team. Maybe the survey will contribute to a better awareness and

27. It could also be that some are not so much looking for efficiency but for community, even in the THP. But my survey unfortunately did not ask about that.

28. If seventeen people in some way “like” the in-between time, I am really asking myself, what they like? Maybe that they don’t have anything to do?

thankfulness of the congregation. At least one negative and independent contributing factor is the local mindset of the people of Bremen. The mantra in my hometown is: “No criticism is half a compliment.”²⁹

A very revealing statistic is graphically presented in question 36. Of course, the number of people who participated in the survey is not equal to the number of people on the team, but I cannot be happy about the fact that over half the group (18 people) participated only four or less times over the last twelve months.

One of my goals for 2020 will be to increase the godly joy factor (42% in the “always” to “usually” range) for the tasks that people are doing (Q38_2). Even preparation and leadership comes down to worship. People know what is expected of them (see below) but they are not experiencing joyful worship in preparation and leadership. I am hopeful we can do something about that. I have already commented on the increase of the joy-factor for the THP group concerning church services above (Q38_1 and Q38_2).

The responses to questions in question-block 39 are not very exciting but nevertheless encouraging. In general, THP members were aware of their expectations (72%), were able to use their gifts (67%), had enough time for their tasks (67%) and felt respected and valued (69 %) in the “always” to “usually” range.

29. I kid you not. „Nicht kritisiert ist halb gelobt.“ There are people in church who either love my sermons or hate them. But I will never know. You cannot see it in their facial expressions or hear it out of their mouths. I therefore go by this very simple rule: “If they don’t kick me in the behind, they must certainly and totally be in love with me.” I am pretty sure that this is invalid reasoning, but it feels good.

Conclusion

The stand-alone feature of this thesis-project is manifested in the combination of four very attractive and separate concepts that make most of their penetrating power only as a umami-synthesis: The Guidea (bringing focus), the team-work (introducing quality, balance and creativity), the emphases-liturgies (adding biblical and distinctive components for communal worship), and the Gospel structure (providing the invisible grace-backbone).

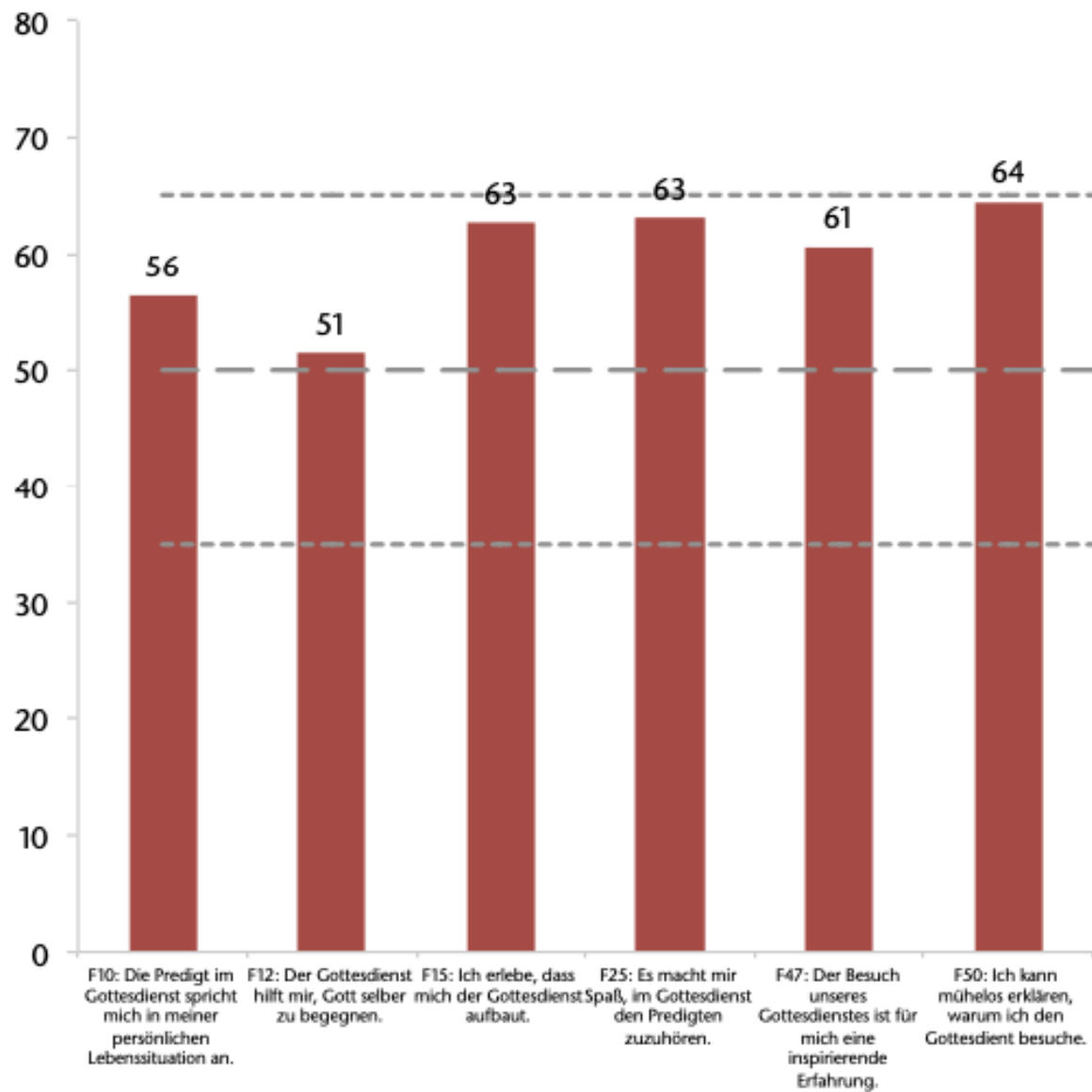
But this focus and the whole structure can only be as inspiring, beneficial and godly as the people who are engaged in this work. Trust in this structure, or faith in this project will not be enough. After spending much time over the last two years establishing this project, my goal for the next few years will be to spend more time with the people who make it work. They need guidance and leadership. Both have only been homeopathically administered lately. A few drops here and there will not do. We have to congest this structure with life, with inspired people. That has not happened so far.

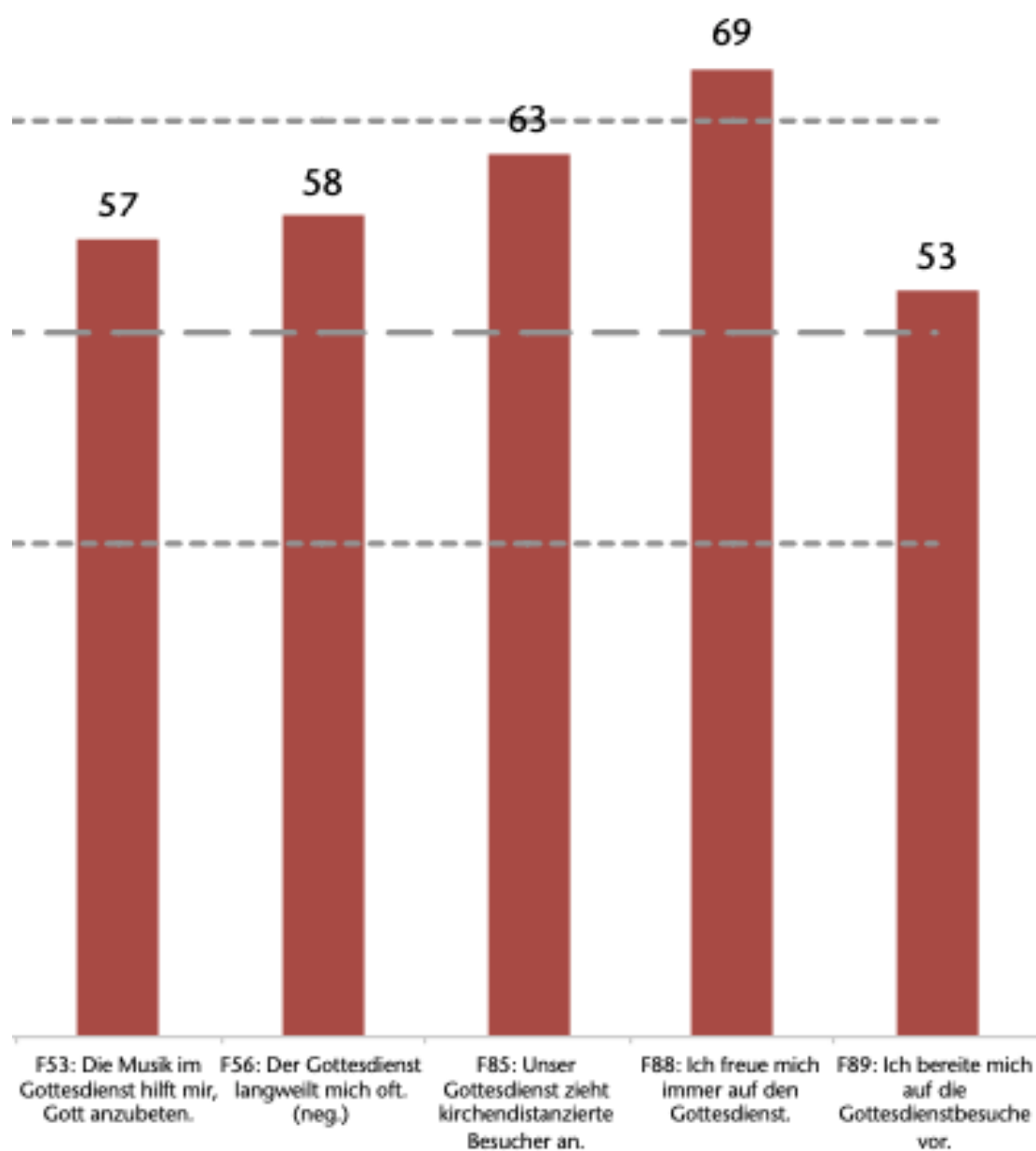
I am very convinced that the THP can and will have an identifiable impact on the worship and spiritual formation of my church (and hopefully other churches as well). But the longevity and the health of my church cannot be upheld by a program, but only by people who are constantly sustained and empowered by the Holy Spirit.

Umami-worship needs umami-people.

APPENDIX A

NGE Test – Evaluation of Church Services (2018)





APPENDIX B

Liturgies

I will here list all four emphases liturgies in the order they are held within each month. In order to display them correctly and as readable, each will get a separate page.

Lord's Supper / evangelistic 1/4			
h:m	liturgical parts	movement church	responsibility
0:35	Preparation <ul style="list-style-type: none"> - Janitor puts bread and wine in café (9:25) - Early prayer in common room (9:30) - Celebration of Lord's Supper with the whole team (9:40) 	---	[janitor] [pastor preacher] [pastor Lord's Supper]
0:01	Video: Invited by God, Explanation of Lord's Supper, Prayer corners, information	sitting	[sound tech]
0:04	Opening song <ul style="list-style-type: none"> - Song performance that invites, draws in and sets the tone - Careful introduction into the Guidea 	sitting	[worship leader]
0:02	Prayer & invitation to worship <ul style="list-style-type: none"> - „We are invited by God“ - Prayer that confesses sin, prays for metanoia, and receives anew the promises of God (use of Scripture verses strongly encouraged!) - Church answers „Amen“ - Transition to worship song / hymn 	standing	[worship leader] [church] [worship leader]
0:05	Worship in song or hymn by organ <ul style="list-style-type: none"> - Well known song that exalts God 	standing	[worship leader] or [organ] [church]
0:25	Evangelistic sermon with „altar call“ and closing prayer <ul style="list-style-type: none"> - After sermon altar call - Transition to quiet time / helpers come forward 	sitting	[pastor preacher]
0:02	Lord's Supper Reading <ul style="list-style-type: none"> - Exzerpt from Luke 22 & 1Cor 11 	sitting	[pastor Lord's Supper]
0:32	Lord's Supper & worship in song & prayer stations <ul style="list-style-type: none"> - Prayer and/or Lord's Prayer - acapella song: 'Großer Gott wir loben dich' - „Come all and see how friendly is our God!“ - 1. round of Lord's Supper / worship in song (accoustic set) 	standing	[pastor Lord's Supper] [church]
0:04	Closing worship song <ul style="list-style-type: none"> - well known song 	standing	[worship leader] [church]
0:03	Guests / one main Information / charge (!) prayer and blessing	standing	[pastor Lord's Supper]
0:00	Postludium	leaving	[worship leader] or [organ]
1:19			

	Preparation		
1	ENTRANCE	2	TRANSACTION
3	PARTICIPATION	4	PARTING

For the Lord's Supper emphasis only, I am attaching a template for our strategic meetings.

Date of church service

Sermon Title

ThinkHouse	(1) Lord's Supper / evangelistic
FrameWork	<u>Preparation</u> : Strategic meeting, Guide 3-4 months in advance for songwriting „performed song“ (start of service), theological and exegetical material <u>Service participation</u> : evangelistic sermon
BeatSite	<u>Preparation</u> : Strategic meeting, song selection, songwriting <u>Service participation</u> : opening with performed song, lead prayer (including Bible verses and confession), Lord's Supper with reduced band
WordAble	<u>Preparation</u> : Strategic meeting, choose bible verses according to the Guidea for Lord's Supper <u>Service participation</u> : Read the sermon text in team-prayer before service
WorkShop	<u>Preparation</u> : Strategic meeting, stage design?, give-aways? <u>Service participation</u> : PPT Presentation, illustrations for sermon

Biblical passage

»Biblical text.«

Subject: ...

Complement: ...

Exegetical idea: ...

Guidea: ...

Goal for the worship service: ...

contemplative / impressions from God 2/4			
h:m	liturgical parts	movement church	responsibility
0:30	Preparation <ul style="list-style-type: none"> - Early prayer in common room (9:30) - Celebration of Lord'S Supper with the whole team (9:40) 	- - -	[pastor]
0:01	Video: Invited by God, explanation comtemplative focus and impressions from God, offering	sitting	[sound tech]
0:20	Worship in song (4 Lieder) <ul style="list-style-type: none"> - Invitation to stand - First song: thematical focus or organ - Three worship songs tied to the Guidea - Introduction of collection/offering during last song 	standing	[worship leader] [worship leader] or [organ] [worship leader]
0:00	Collection/offering <ul style="list-style-type: none"> - Piano or band instrumental - End worship songs by prayer 	standing	[worship leader] [piano] [collection] [worship leader]
0:05	Personal contemplation <ul style="list-style-type: none"> - personal prayer & contemplation - Receive personal forgiveness and release others - Receive impressions and communicate with pastor - Loud prayer to end part 	standing/ sitting	[worship leader] [pastor] [worship leader]
0:04	Scripture Reading <ul style="list-style-type: none"> - Reading alone, in team, with church, alternate or unison 	sitting	[reading]
0:30	Sermon <ul style="list-style-type: none"> - Sermon schuld reach the heart of people (contemplation-focus) and achieve sending commitment for next week (charge) 	sitting	[pastor]
0:04	Closing song (performed song preferred) OR Communal song (whole church sings)	sitting or standing	[worship leader]
0:03	Guests / one main Information / charge (!) prayer, Lord's Prayer and blessing	standing	[pastor]
0:00	Postludium	leaving	[Lobpreis] or [organ]

1:07

	Preparation		
1	ENTRANCE	2	TRANSACTION
3	PARTICIPATION	4	PARTING

testimony 3a/4			
h:m	liturgical parts	movement church	responsibility
0:30	Preparation <ul style="list-style-type: none"> - Early prayer in common room (9:30) - Celebration of Lord'S Supper with the whole team (9:40) 	---	[pastor]
0:01	Video: Invited by God, testimony, prayer corners	sitting	[sound tech]
0:04	Opening Prayer <ul style="list-style-type: none"> - Invitation to worship, Scripture reading, prayer 	standing	[worship leader]
0:10	Worship in song / testimony <ul style="list-style-type: none"> Song 1 Song 2 Prayer Transition to testimony Testimony 	standing	[worship leader] or [organ] [worship leader] [worship leader] or [pastor] [pastor] [testimony]
0:30	Sermon <ul style="list-style-type: none"> - Sermon with teaching emphasis - Transition to worship in song and invitation to receive prayer 	sitting	[pastor]
0:20	Worship in song / prayer stations <ul style="list-style-type: none"> - Three to four songs (accoustic set) 	standing	[worship leader]
0:03	Guests / one main Information / charge (!) prayer, Lord's Prayer and blessing	standing	[pastor]
0:00	Postludium	leaving	[worship leader] or [organ]
1:13			

	Preparation		
1	ENTRANCE	2	TRANSACTION
3	PARTICIPATION	4	PARTING

generational 3b/4			
h:m	liturgical parts	movement church	responsibility
0:30	Preparation <ul style="list-style-type: none"> - Early prayer in common room (9:30) - Celebration of Lord'S Supper with the whole team (9:40) 	---	[pastor]
0:01	Video: Invited by God, testimony and generational song, children benediction, prayer corners	sitting	[sound tech]
0:04	Opening Prayer <ul style="list-style-type: none"> - Invitation to worship, Scripture reading, prayer 	standing	[worship leader]
0:10	Worship in song / testimony / generation song / children benediction <ul style="list-style-type: none"> Song 1 Children benedictions Transition to testimony Testimony Song 2 (generational) Prayer 	standing	[worship leader] or [organ] [pastor] [pastor] [testimony] [worship leader] [worship leader]
0:30	Sermon <ul style="list-style-type: none"> - Sermon with teaching emphasis - Transition to worship in song and invitation to receive prayer 	sitting	[pastor]
0:20	Worship in song / prayer stations <ul style="list-style-type: none"> - Three to four songs (accoustic set) 	standing	[worship leader]
0:03	Guests / one main Information / charge (!) prayer, Lord's Prayer and blessing	standing	[pastor]
0:00	Postludium	leaving	[worship leader] or [organ]
1:13			

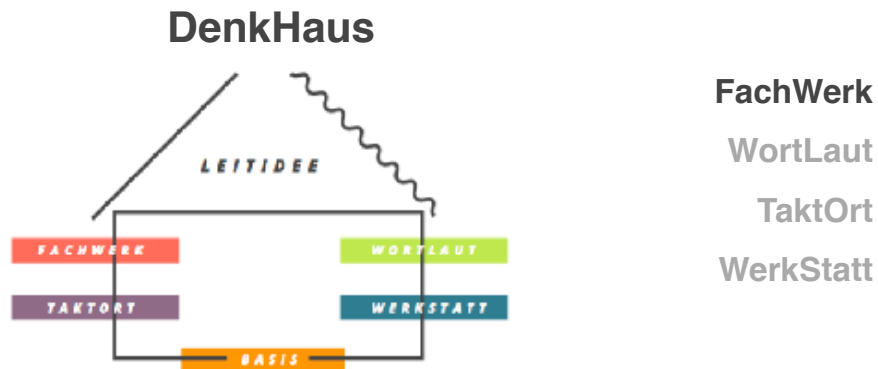
	Preparation		
1	ENTRANCE	2	TRANSACTION
3	PARTICIPATION	4	PARTING

prayer 4/4			
h:m	liturgical parts	movement church	responsibility
0:30	Preparation <ul style="list-style-type: none"> - Early prayer in common room (9:30) - Celebration of Lord'S Supper with the whole team (9:40) 	---	[pastor]
0:01	Video: Invited by God, prayer (feel free not to pray if guest), offering	sitting	[sound tech]
0:17	Invitation to worship in song (3-4) <ul style="list-style-type: none"> - Erstes Lied: thematischer Einstieg ins Thema / Größe Gottes oder Orgel - Zwei weitere LP-Lieder - Überleitung zum Gebet #1 	standing	[worship leader] or [organ] [worship leader] [worship leader]
0:04	Prayer #1 <ul style="list-style-type: none"> - Selected reading from creeds, catechisms etc. tied to Guidea (supplied by pastor) - Prayer in little groups of 3-4 (slides in background for assistance) - Prayer person closes loud, all say „Amen“ 	standing	[worship leader] [all] [prayer person 1]
0:02	Prayer #2 1 <ul style="list-style-type: none"> - 1) focus thanksgiving - 2) focus intercession - Invitation to sit for collection 	standing	[prayer person 1]
0:03	Collection / Offering <ul style="list-style-type: none"> - Instrumental by piano or band 	sitting	[worship leader] or [organ]
0:04	Scripture Reading <ul style="list-style-type: none"> - Reading alone, in team, with church, alternate or unison 	sitting	[reading]
0:30	Sermon <ul style="list-style-type: none"> - Sermon with ideas, instruction, exhortations what to pray for in coming week 	sitting	[pastor]
0:10	Worship in Song <ul style="list-style-type: none"> - Two songs which pick up the grand ideas of the catechism, creeds above 	standing	[worship leader]
0:03	Guests / one main Information / charge (!) prayer, Lord's Prayer and blessing	standing	[pastor]
0:00	Postludium	leaving	[worship leader]
1:12			

	Preparation		
1	ENTRANCE	2	TRANSACTION
3	PARTICIPATION	4	PARTING

APPENDIX C

ThinkHouse Project Manual (German)



FachWerk Arbeitsbeschreibung

Aufgaben

Wir glauben, dass Menschen durch das verkündet Wort Gottes zum Glauben finden und im Glauben wachsen. Wir geben uns mit der Vorbereitung der Predigt deshalb so viel Mühe, weil jeden Sonntag etwas auf dem Spiel steht. Immer wieder geht es ganz neu um unser Vertrauen zu Gott, Seine Gnade und unsere menschliche Verantwortung.

Zum FachWerk gehören deshalb Menschen, die eine Leidenschaft haben, biblische Texte zu verstehen, auszulegen und für heute nutzbar zu machen. Mitarbeiter im Fachwerk unterstützen den Prediger bei seiner Aufgabe, die ganze Gemeinde mit dem Wort Gottes zu erreichen.

Im FachWerk können Leitideen entstehen, Anwendungen herausgearbeitet, die Bausteine einer Predigt zusammengefügt und Illustrationen gesucht werden.

Im FachWerk können knackige Kernsätze für die Predigt entstehen, deren Einfluss weit über die Sonntagspredigt hinaus geht.

Biblische Einsichten sollen „übersetzt“ werden und sich mitten im Leben der Gottesdienstbesucher ausbreiten.

Der Prediger kann Hilfe in folgenden Bereichen sehr gut gebrauchen:

- hilfreiche Gliederung für die Predigt
- Fleisch an die Knochen bringen: Gewichtung von Inhalten, Abschnitte klären
- konkrete Anwendungen entwickeln
- Anekdoten, Geschichten, Zitate, gute Bilder

DenkHaus



FachWerk

WortLaut

TaktOrt

WerkStatt

WortLaut Arbeitsbeschreibung

Aufgaben

Jeder kann die Bibel lesen. Aber die Menschen im Wortlaut wollen sie auch verstehen und lebendig transportieren. Wenn sie die Bibel vor der versammelten Gemeinde aufschlagen und Bibeltexte vorlesen, wird das uralte Wort Gottes lebendig.

WortLaut wählt in Absprache mit dem Prediger die biblischen Lesungstexte und gibt sie authentisch und verständlich, leidenschaftlich und engagiert weiter.

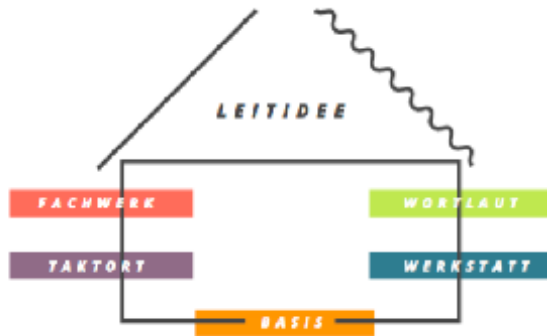
Monologe, Dialoge, gemeinsames Lesen mit der gesamten Gemeinde: all das bereitet WortLaut vor und setzt es um. Außerdem ist Wortlaut einmal im Monat dafür verantwortlich, die Abendmahlsverse passend zur Leitidee rauszusuchen.

Da WortLaut-Mitarbeiter wissen, dass (unvorbereitete) Schriftlesungen in Gemeinden im Allgemeinen eher zu Verwirrung und Ablenkung beitragen, arbeiten sie an ihrer Stimme, ihrer Betonung, ihrer Lesegeschwindigkeit, ihrer Lautstärke und ihren Gesten. Der Teilnehmer des Gottesdienstes soll Gottes Reden so klar hören, dass der Mensch, den Gott für sein Sprechen benutzt, ganz automatisch in den Hintergrund tritt.

Definitionen

Schriftlesung: Eine Schriftlesung besteht aus einem Bibeltext, der im Normalfall ein zusammenhängender und in sich verständlicher Abschnitt (Perikope) aus einem alttestamentlichen oder neutestamentlichen Buch ist. In Ausnahmefällen bietet sich jedoch auch eine Zusammenstellung (Synthese) im Sinne eines „Bibel-Medley“ zu einem bestimmten Thema an. Dann sollten am Ende der Lesung auf der Beamer-Projektionsfläche die verwendeten Bibelstellen erscheinen.

DenkHaus



FachWerk

WortLaut

TaktOrt

WerkStatt

TaktOrt Arbeitsbeschreibung

Aufgaben

Wir glauben, dass Menschen durch die Anbetung Gottes in Liedern und mit den gesungenen Texten zum Glauben finden und im Glauben wachsen. Wir geben uns mit der Vorbereitung der Lobpreiszeit und der Musikbeiträge deshalb so viel Mühe, weil jeden Sonntag etwas auf dem Spiel steht. Immer wieder geht es ganz neu um unser Vertrauen zu Gott, Seine Gnade und unsere menschliche Verantwortung.

Zum TaktOrt gehören deshalb Menschen, die eine Leidenschaft haben, durch ihre Gaben in der Musik und im Gesang der Gemeinde zu dienen. Mitarbeiter im TaktOrt unterstützen die Leitidee, indem sie eine Stimmung erzeugen, Texte passend zur Leitidee aussuchen und durch verschiedene Beiträge das gesprochene Wort vor- oder nachzubereiten und zu vertiefen.

Im TaktOrt werden Vortragslieder, gemeinsam gesungene Lieder, Instrumental-Teile, angeleitete persönliche Gebete und „Untermalungs-Musik“ als Stilmittel vorkommen, jeweils so, wie es dem Gottesdienst und der Gemeinde am besten dient.

WERKSTATT

WerkStatt ist die kreative Kraft von DenkHaus, die Sichtbares und Hörbares mit Fühlbarem verbindet und dafür sorgt, dass der Gottesdienstbesucher von 10h-11.30h und von 12h-13:30h mit einheitlichen, zielgerichteten und inspirierenden Sinnesimpulsen versorgt ist. Die Dekoration des Saals gehört ebenso dazu wie die Erstellung von Slides und die Integration von Kunst, Literatur und knackigen Anspielen innerhalb des Gottesdienstes. Gottesdienste dürfen vieles sein, nur eines nicht: langweilig. Wir haben einen spannenden, kreativen Gott, der mit einer großen Erwartungshaltung einfallsreich, authentisch und kreativ verehrt werden möchte.

2018 konnten wir Denkhaus starten und kreative Impulse in vielen Gottesdiensten setzen. Highlights waren die "altes bewahren, neues wagen" Predigtreihe, Ingos Predigt am 01.07 mit einer Kartenaktion "immer und überall", die G.N.A.D.E Predigtreihe zu den fünf Werten der Gemeinde, Moritz Predigten "BERIT" über die fünf Bünde, Innenstadtdinner, Interview bei dem MS kranken Helmuth Landt und vieles mehr. Ich denke, dass die visuellen Anker, die Werkstatt setzen konnte, maßgeblich dazu beitragen, das wir uns an viele der Predigten noch gut erinnern können.

Vision 2019

Als Werkstatt wollen wir 2019 dazu beitragen, dass Gottes Größe und Herrlichkeit in den Gottesdiensten der Paulus-Gemeinde bekannt gemacht wird und zum Anfassen nahe ist. Dafür setzen wir uns drei maßgebliche Ziele:

- **Gottesdienste dürfen nicht langweilig sein**
- **Gottesdienste müssen greifbar und alltagstauglich sein**
- **Gottesdienste sollen ein Sprachrohr für die Schönheit Gottes sein, in denen eine Atmosphäre herrscht, die Begegnung mit Gott einfach macht.**

2019 wollen wir aus den gemachten Erfahrungen lernen und mutig vorangehen, um großes mit Gott zu wagen. Hierfür stehen folgende Punkte im Fokus:

1. Kommunikation

Wir wollen die Kommunikation über Meistertask verbessern, denn Kommunikation zwischen den Teams ist ein maßgeblicher Faktor damit die vielen begabten Menschen in der Paulus-Gemeinde zusammen großes erreichen können.

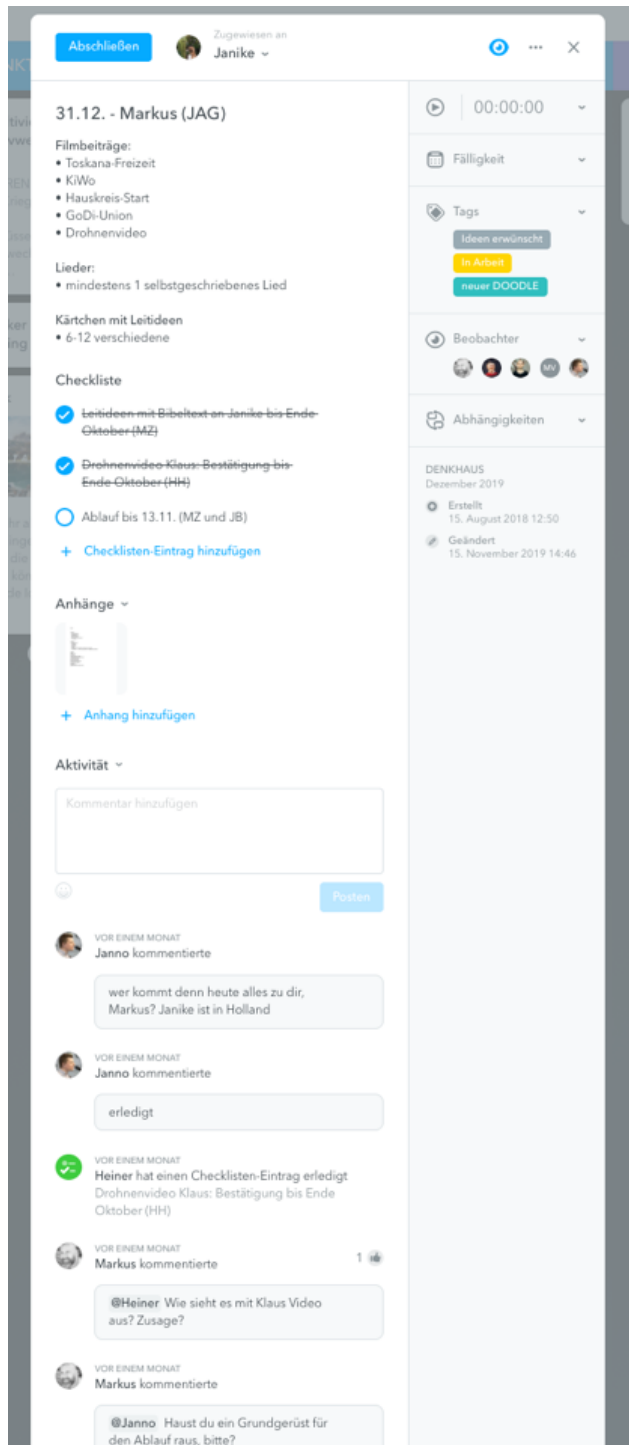
2. Kontinuität in der visuellen Kommunikation

Wir wollen mehr und mehr dazu beitragen, eine einheitliche visuelle Gottesdienstsprache zu sprechen, die qualitativ hochwertig ist und die Identität der Paulus-Gemeinde widerspiegelt. Mehr Generationen Gemeinde soll dabei im Vordergrund stehen. Wiedererkennungswert schafft Identität. Wenn Besucher sich angesprochen fühlen und sich mit der Gemeinde identifizieren, kann dieser Ort zu ihrem geistlichen Zuhause werden.

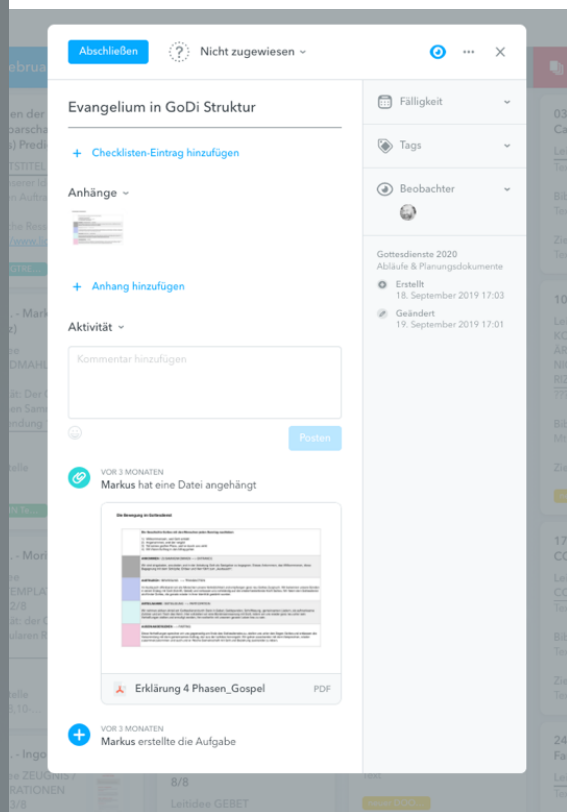
APPENDIX D

MeisterTask Screenshots

Screenshot MT: Chat function



Screenshot MT: Gospel Structure



Screenshot MT: Calendar 2020 Overview

Calendar 2020 Overview (January to June)

Left sidebar: Was ist DenkHaus?, Regeln für die Hilfe-Sektion, FRAGEN HIER, Kostenerstattung, Bühne - Bilder & Maße, REOURCES.

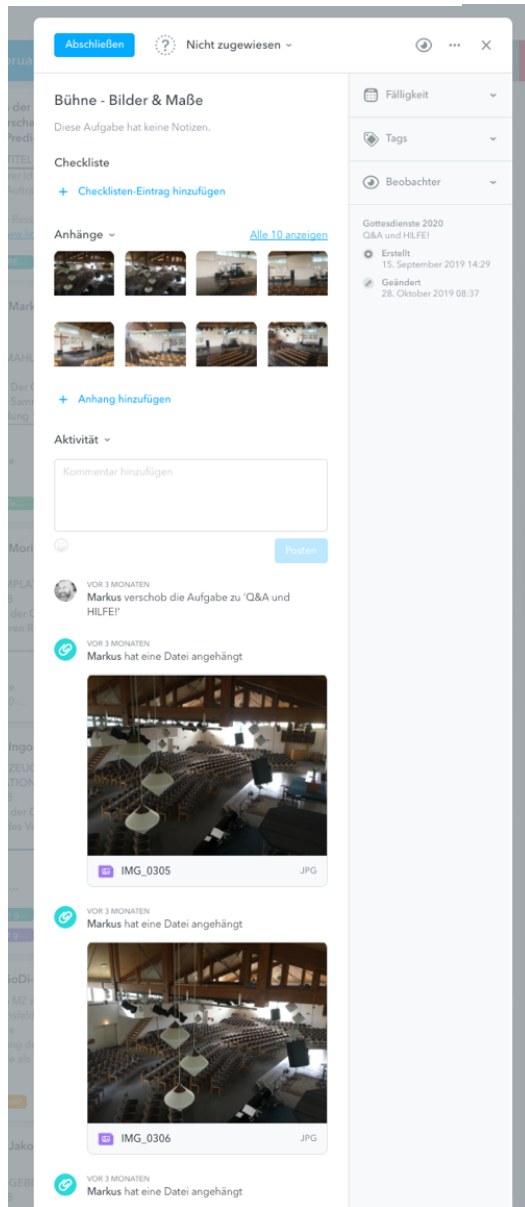
Main content: Grid of events and services for January to June. Each event card includes a title, date, time, location, and a brief description. Examples include: 05.01. - Markus (AM Ingo) / Jahreslosung, 02.02. - Planungstreffen für 02.02., 05.04. - Ingo, 03.05. - Markus AM Carsten, 06.06. - GoDi-Union.

Calendar 2020 Overview (July to December)

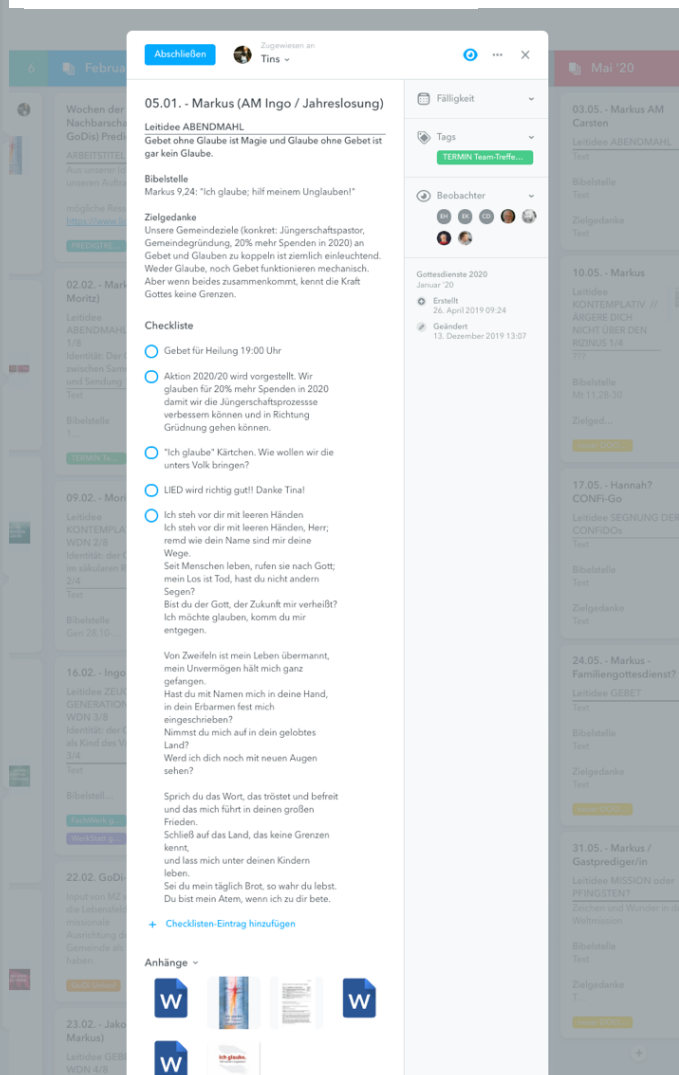
Left sidebar: 05.07. - Ingo (AM Markus) - START Vikariat Magnus, 12.07. - Markus, 13.07. - FEBB Kollegium GoDi (Mo), 19.07. - Markus, 26.07. - Predigt Simon / KiWi Abschluss, 23.08. - Ingo GNADE, 27.08. - FEBB Schultart, 30.08. - Markus - GNADE.

Main content: Grid of events and services for July to December. Each event card includes a title, date, time, location, and a brief description. Examples include: 02.08. - Markus (AM Markus) - GNADE, 06.09. - Magnus (AM Markus), 04.10. - Markus (AM Markus), 01.11. - Markus (Klaus), 06.12. - Ingo, 13.12. - Markus, 17.12. - Markus, 19.12. - Markus, 20.12. - Markus, 21.12. - Markus, 22.12. - Markus, 23.12. - Markus, 24.12. - Markus, 25.12. - Markus, 26.12. - Markus, 27.12. - Markus, 28.12. - Markus, 29.12. - Markus, 30.12. - Markus.

Screenshot MT: Seating arrangements



Screenshot MT: Checklist function



APPENDIX E

Prayer Example in Liturgy #4 (Prayer)

Date: Sunday 12-22-19
Sermon Series: When Jesus comes ...
Sunday focus: When Jesus is coming ... he is bringing insight.
Scripture reading: John 9,1-41
Sermon text: John 9:39
Sermon title: The bad thing about the good news is the good thing about the bad news
Guidea: Since in the eyes of God we are we neither condemned nor privileged, our faith in Jesus Christ is all that counts.
Prayer part: Excerpts from the Athanasian Creed (focus: Jesus as Judge)

Video before church service begins
Invitation to worship in song (2-4; standing)
The congregation remains standing.

Prayer Time
All excerpts taken from the "Athanasian Creed" will appear on the screen up front.

After leading the congregation in worship in song, the worship leader leads the congregation into a small-group prayer, using this text:

Worship leader to audience: "In the Athanasian Creed from the sixth/seventh century we can read about who Jesus Christ is."

*READING: For the right Faith is, that we believe and confess; that our Lord
Jesus Christ, the Son of God, is God and Man (...).
Perfect God; and perfect Man, of a reasonable soul and human flesh
subsisting. (...)*

*Who although he is God and Man; yet he is not two, but one Christ.
One; not by conversion of the Godhead into flesh; but by assumption of the
Manhood into God.*

*One altogether; not by confusion of Substance [Essence]; but by unity of
Person.*

*For as the reasonable soul and flesh is one man; so God and Man is one
Christ; Who suffered for our salvation; descended into hell; rose again the third day
from the dead.*

Worship leader to audience: "But this Christ keep did not stay at a safe distance. He did not watch from afar the human predicament. He became our Savior. And he will also be our Judge. We will hear this in our Scripture reading this morning. And here is a preview of this truth taken from the Athanasian Creed."

*READING: He ascended into heaven, he sitteth on the right hand of God the
Father Almighty, from whence he will come to judge the living and the dead.
At whose coming all men will rise again with their bodies; And shall give
account for their own works.*

Worship leader to audience: We will now pray together in small groups of three to four people. Our prayers will be guided by the truths about Jesus we have just heard. Marvel on it, dwell on it, thank God for it. If you get lost in your own thoughts just look at the screen and refocus on Jesus.

SCREEN:

- (5) Be thankful for the miracle of God becoming human. And thank God that in his humanness He remained fully God in order to rescue us from all our sins.

- (6) Pray to God for an awareness that all people need our Savior Jesus Christ.
Pray that they will accept him not just as their Lord, but also as their Judge.
- (7) Thank God for the hundreds of years of Christian thinking and reflection on the Bible. We are indebted to their wisdom, courage and straightforwardness.

Allow three to four minutes of time for loud prayer in groups.

Band quietly plays instrumental music

Worship leader prays loud prayer, picking up requests collected over the last month, displayed on screen:

- (8) “We want to especially pray for the elderly and lonely people in this Christmas season. God, be close to them. Give us the strength to reach out to them and bless them in your name.”
- (9) “We pray for your peace God to fill all homes and penetrate all family encounters in this city over the next few days.”
- (10) “We pray for our missionaries who are far away and miss their families and friend. God, you be their father! Jesus, you be their friend. Holy Spirit, you be their comforter.
- (11) And all the people say: Amen!”

Congregation may sit down.

*Worship leader announces the collection,
accompanied by instrumental music from band/organ.*

Scripture reading

Sermon

Worship in Song (2)

Parting

APPENDIX F

Survey Questions in English

For scales see Appendix G or H.

General Questions:

1. Q1 What is your sex?
2. Q2 How old are you?
3. Q3. What is your highest educational/professional degree?
4. Q4 Are you single or married?
5. Q5 What best describes your spiritual heritage?
6. Q6 Are you a member of the Paulus-Gemeinde?
7. Q7 Do you enjoy visiting our church services?
8. Q8 Why do you come to church? (Rate your options; Q8_1 – Q8_11)
9. Q9 How often do you visit the church services within a month?
10. Q10 What most accurately describes your participatory role in church?
11. Q 11 Rate your faith with this indicator.

Questions concerning Goal 1:

With every worship service we want to communicate a very focused central theme (leitmotiv), drawn from a biblical text, for the entire service. We call it the Guidea: the guiding idea of the service. Not only the sermon, but all other parts of the worship service (prayer, illustrations, testimonies, applications, charge, worship, sermon, impressions) are dependent on this Guidea. This Guidea should make it easy for congregants to remember Sunday's theme and guide them in their discipleship throughout the week.

12. Q12_1 Is the Guidea - as the central goal of the church service - clearly and univocally communicated in the sermon?
13. Q12_2 Is it evident that in every sermon the Guidea develops expositively from a biblical text?
14. Q12_3 Do the other parts of the worship service implement and use the Guidea?
15. Q13_1 Is the focus on the Guidea helpful in remembering the message of the church service throughout the week?
16. Q 13_2 Is the focus on the Guidea helpful for your everyday discipleship encounters?
17. Q13_3 Are the Guideas helpful in your understanding of the Bible?
18. What components are most helpful for the conveyance of the Guidea? (Rate your options; Q14_1 – 14_6)

Questions concerning Goal 2:

With every worship service we want to invite more lay people to participate in the long-term team approach of preparation and implementation of all worship

services. In order to accomplish this, we established the ThinkHouse, consisting of four groups responsible for sermon writing, musical components, Scripture reading and artistic components (like song-writing or stage design).

19. Q15_1 Do you approve of the increasing responsibility of lay people / volunteers?
20. Q15_2 Does your observance of other lay people / volunteers in worship services motivate you to also participate likewise?
21. Q15_3 By observing illustrations, applications and examples in the sermon, do you recognize the involvement of a team in the preparation of the sermon?
22. Q15_4 Does the reading of Scripture produce a certain expectation towards the sermon and the rest of the worship service?
23. Q15_5 Did the level of creativity rise with this new approach to worship service preparation?
24. Q16_1 Do you approve of the increase of creativity?
25. Q16_2 Looking at the sermon series we taught recently: Did the decorations on stage help bring the message of the worship services forward?
26. Q16_3 Is the information on the slides (beamer) helpful, accessible, and memorable?
27. Q16_4 Is the selection of songs (classic, contemporary, performance, chorale, own song-writing) appropriate?
28. Q16_5 Are the songs we have written for the respective Guideas helpful to experience God in worship?

Questions concerning Goal 3:

With every worship service we want to focus on one special liturgical element in order to highlight important biblical aspects of communal worship. These elements are: 1) The Lord's Supper with an evangelistic worship-focus, 2) testimonies (with or without generational song) of faith successes and faith struggles, 3) communal prayer, and 4) contemplative service with communication of impressions from God.

29. Q17_1 Rate the importance of the FrameWork group
30. Q17_2 Rate the importance of the WordAble group
31. Q17_3 Rate the importance of the BeatSite group
32. Q17_4 Rate the importance of the WorkShop group
33. Q18_1 Are you encouraged by new converts who right away partake of the Lord's Supper?
34. Q18_2 Are you inspired by the faith-testimonies of our people every month?
35. Q18_3 Does the relationship between a faith-testimony and a faith-song produce cohesion and solidarity between the generations?
36. Q19_1 Does the communal small group prayer help you to be active in worship and does it lead into an encounter with God?
37. Q19_2 Do the moments of silence and the impressions from God people share provide an opportunity for you to encounter God?
38. Q19_3 Do the short videos before each service lead well into the respective liturgical emphasis?
39. Rate the components of the worship from most benedictory to least (Q20_1 – Q20_5)

Questions concerning Goal 4:

With every worship service we want to communicate the Gospel through the liturgical flow: 1. Entrance: As God invites us, we draw close to Him, 2.

Transaction: We experience the deliverance provided by the Gospel, 3.

Participation: We participate in the worship and mission of the King, 4.

Parting: We part with purpose and blessed by God as well as promise each other to reunite.

- 40. Q21_1 Would you agree that God is at the center of worship from beginning to end?
- 41. Q21_2 Are you able - through the flow of the liturgy alone - to grasp the fact that you are invited, accepted, forgiven, and renewed by God?
- 42. Q21_3 Do you benefit personally from the opportunity to confess your sins, receive the forgiveness of God, and celebrate the renewed relationship with God?
- 43. Q22_1 Do you view yourself as an active partaker of worship services?
- 44. Q22_2 Do you receive prayer when the opportunity is offered in two liturgies every month?
- 45. Q22_3 Do you leave the church services with a strong conviction to have been equally blessed and challenged?
- 46. Rate in which part of the church service you are most active. (Q23_1 – Q23_9)
- 47. Rate which part of the church service your participation comes most naturally. (Q24_1 – Q24_9)
- 48. Q25 After everything you have learned about the goals of the worship services of the Paulus-Gemeinde: Can you imagine being part of the preparation and implementation of our church services as a volunteer?
- 49. Q26 Open ended questions (see Appendix K)
- 50. Q27 Are you a leader or volunteer worker of one of our ThinkHouse Project teams (WorkShop, WordAble, FrameWork, BeatSite)

ThinkHouse

- 51. Q28 How do you experience the ThinkHouse meetings that prepare the worship service?
- 52. Q29 Is the preparation for the worship service beneficial to your own spiritual growth?
- 53. Q30 How do you rate the collaboration with the peaching pastor who leads the meeting?
- 54. Q31 How do you rate the collaboration with the other volunteer workers?
- 55. Q32 Were the meetings in which you prepared the worship service effective and expedient?
- 56. Q33 How to you rate the team work in the time span from the meeting to the service?
- 57. Q34 How often do you receive commendation for your work (outside of ThinkHouse)?
- 58. Q35 How often do you receive commendation for your work (inside of ThinkHouse)?
- 59. Q36 Open ended questions (see Appendix L)

60. Q37 As a volunteer of the THP: In how many church services have you taken part in over the last 12 months?
61. Q38_1 Are you more excited about the church services that you have been part of than about others you have not participated in?
62. Q38_2 How often did you experience a godly joy about your participation in the ThinkHouse?
63. Q38_3 Are you overall more excited about every church service since you started working with the ThinkHouse?
64. Q38_4 Are you personally challenged by your participation in the ThinkHouse Project?
65. Q39_1 Is it clear to you what is expected of you in the ThinkHouse Project?
66. Q39_2 Are you able to contribute your strengths and gifts to the benefit of the ThinkHouse Project?
67. Q39_3 Do you have enough time for preparation?
68. Q39_4: Do you feel respected and valued in your service to the ThinkHouse Project?
69. Q40 Open ended questions (see Appendix L)

APPENDIX G



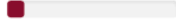
Original Survey of Both Groups in German

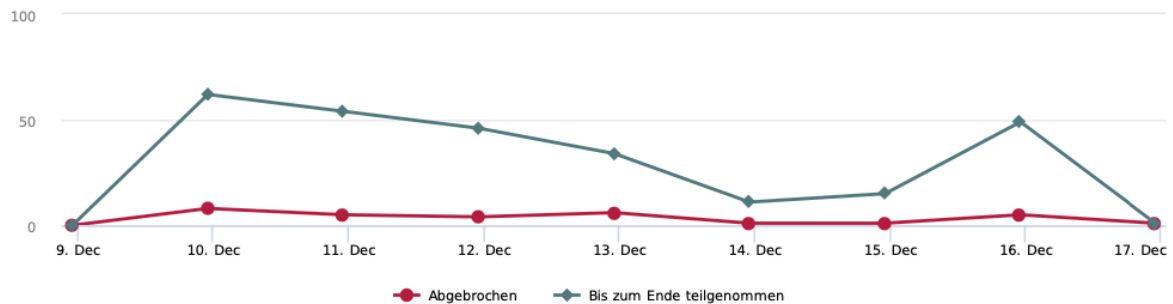
December 16, 2019



Zusammenfassung / Ergebnis: **MZ DenkHaus GCTS _ DENKHAUS**

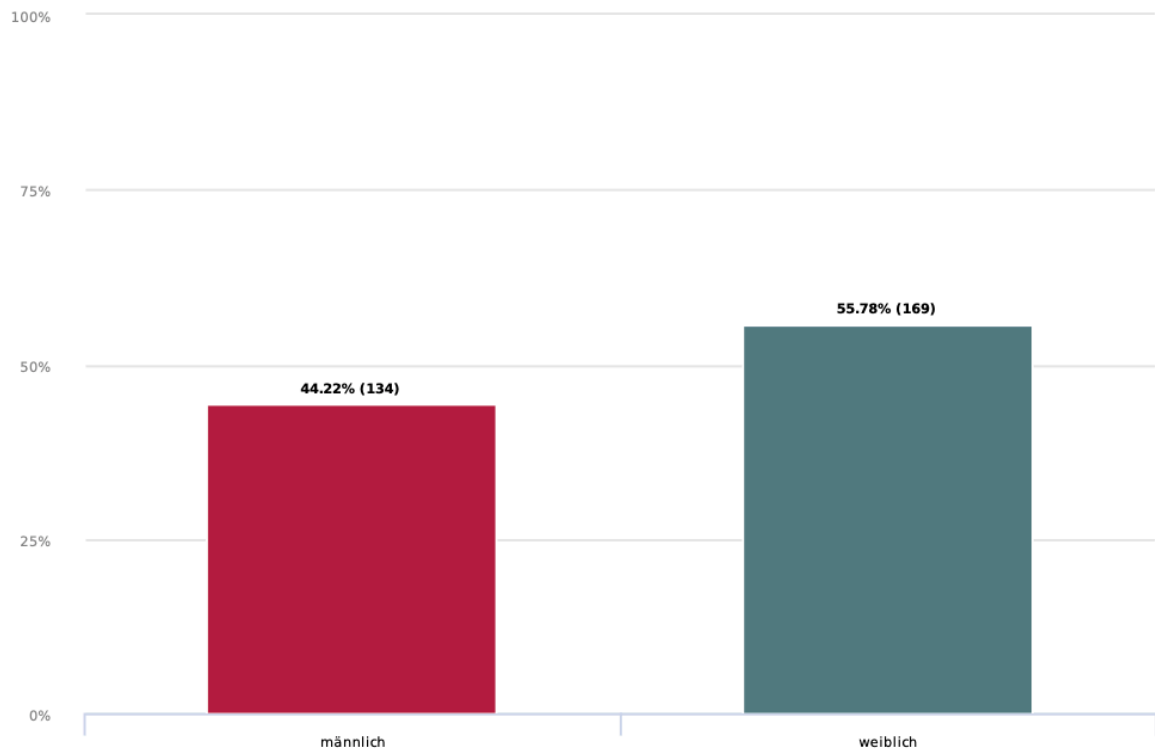
Umfrage zu den Gottesdiensten der Paulus-Gemeinde

Filter:	-
Besucher:	491
Teilnehmer:	303 (61,71%) 
Abgeschlossen:	272 (89,77%) 
Abgebrochen:	31 (10,23%) 
Anzahl Fragen:	41
Ø Teilnahmezeit:	02:15:51



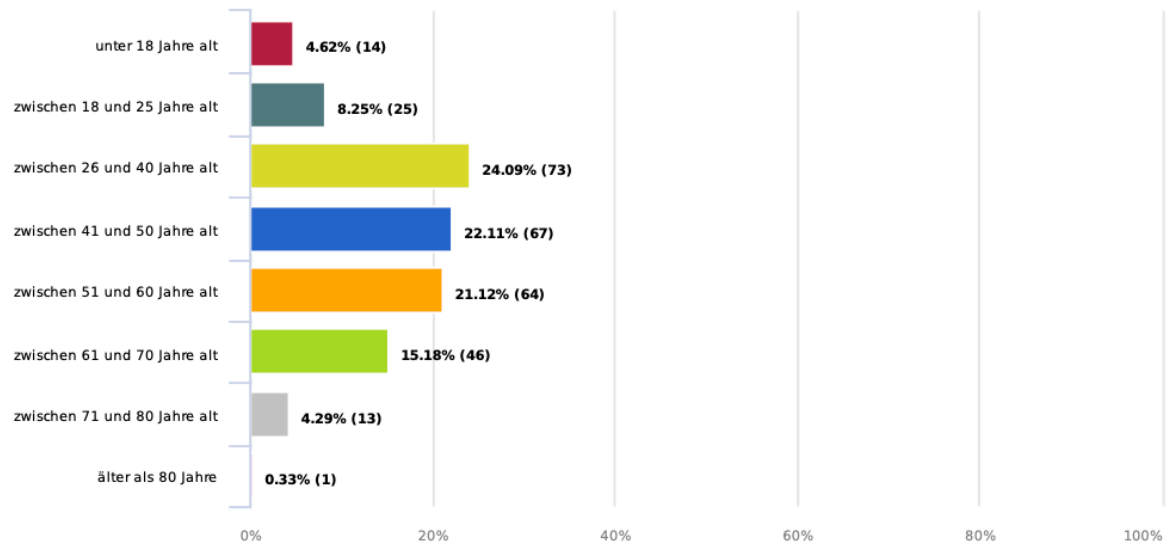
Besucherquellen	Besucher / Teilnehmer
Umfragelink direkt	137 / 0 
Teilnehmerliste: Denkhaus Umfrage	197 / 168 
Gelöschte Besucherquellen	157 / 135 

Was ist dein Geschlecht?



männlich	44,22%	134	
weiblich	55,78%	169	
303			

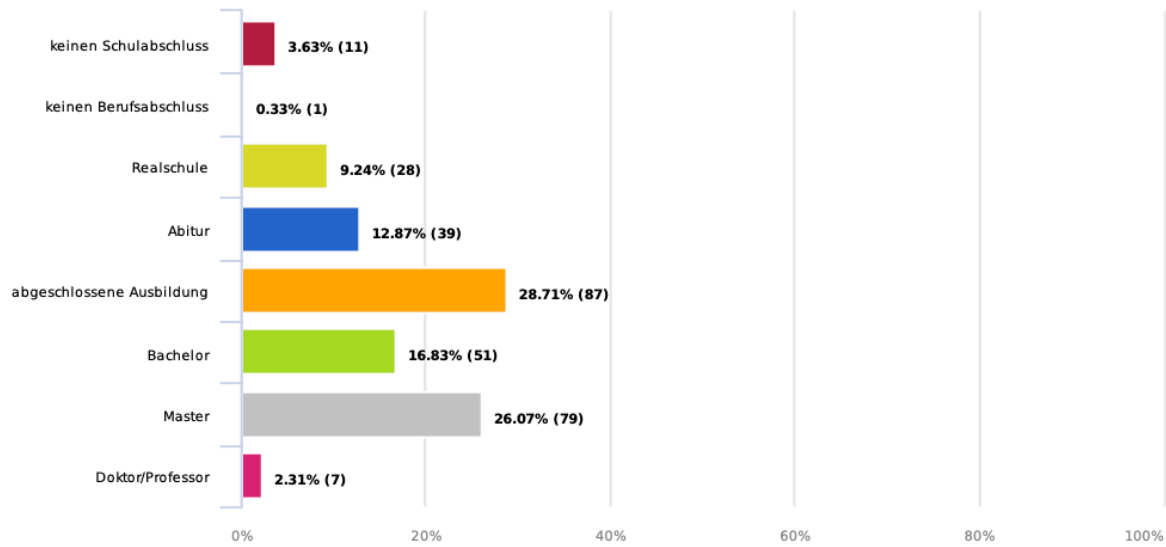
Wie alt bist du?



unter 18 Jahre alt	4,62%	14	
zwischen 18 und 25 Jahre alt	8,25%	25	
zwischen 26 und 40 Jahre alt	24,09%	73	
zwischen 41 und 50 Jahre alt	22,11%	67	
zwischen 51 und 60 Jahre alt	21,12%	64	
zwischen 61 und 70 Jahre alt	15,18%	46	
zwischen 71 und 80 Jahre alt	4,29%	13	
älter als 80 Jahre	0,33%	1	

303

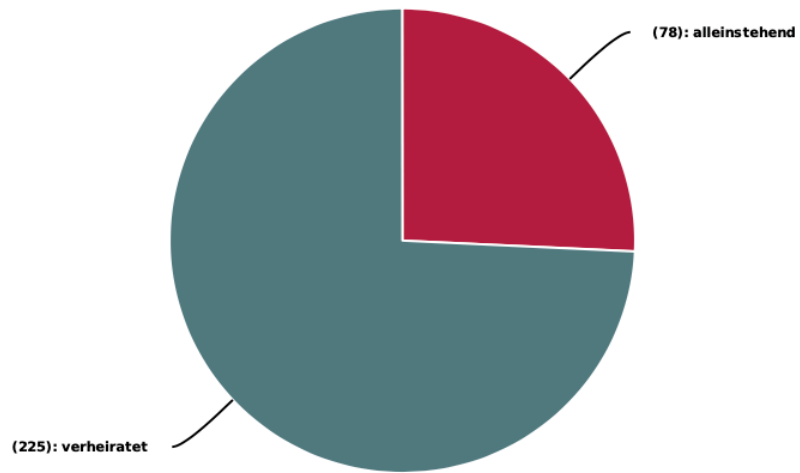
Was ist dein höchster Bildungsabschluss?



keinen Schulabschluss	3,63%	11	
keinen Berufsabschluss	0,33%	1	
Realschule	9,24%	28	
Abitur	12,87%	39	
abgeschlossene Ausbildung	28,71%	87	
Bachelor	16,83%	51	
Master	26,07%	79	
Doktor/Professor	2,31%	7	

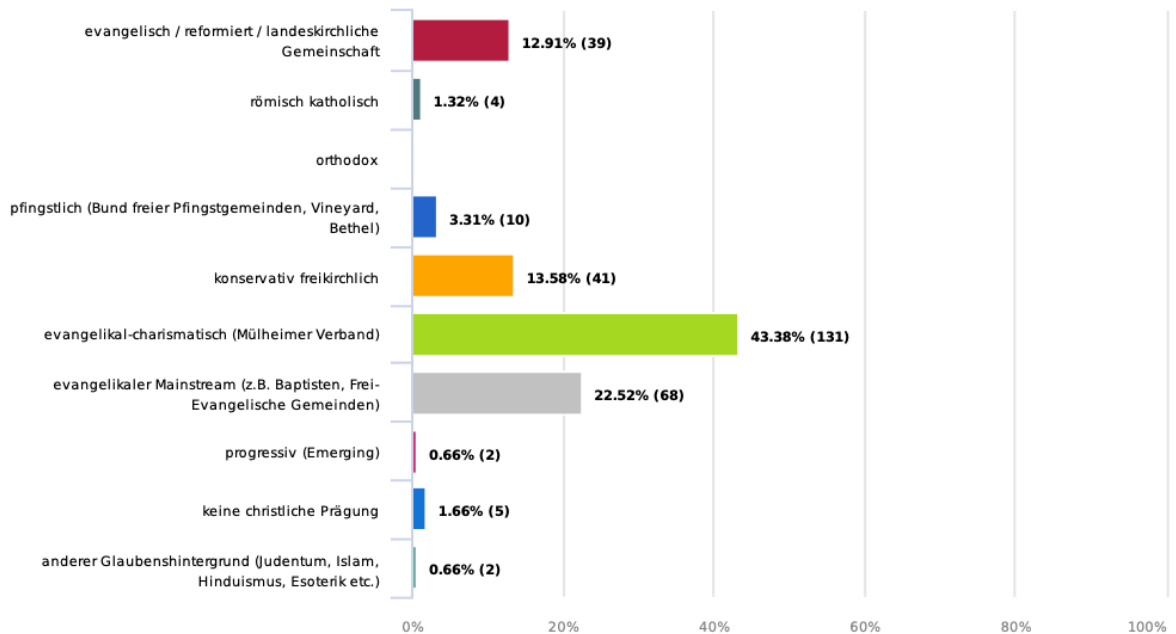
303

Bist Du alleinstehend oder verheiratet?



alleinstehend	25,74%	78	
verheiratet	74,26%	225	
303			

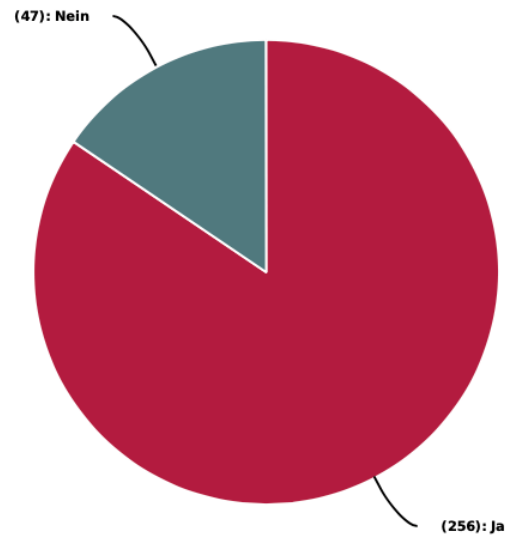
Was beschreibt am besten deine gemeindliche/geistliche Prägung?



evangelisch / reformiert / landeskirchliche Gemeinschaft	12,91%	39	
römisch katholisch	1,32%	4	
orthodox	0,00%	0	
pfingstlich (Bund freier Pfingstgemeinden, Vineyard, Bethel)	3,31%	10	
konservativ freikirchlich	13,58%	41	
evangelikal-charismatisch (Mülheimer Verband)	43,38%	131	
evangelikaler Mainstream (z.B. Baptisten, Frei-Evangelische Gemeinden)	22,52%	68	
progressiv (Emerging)	0,66%	2	
keine christliche Prägung	1,66%	5	
anderer Glaubenshintergrund (Judentum, Islam, Hinduismus, Esoterik etc.)	0,66%	2	

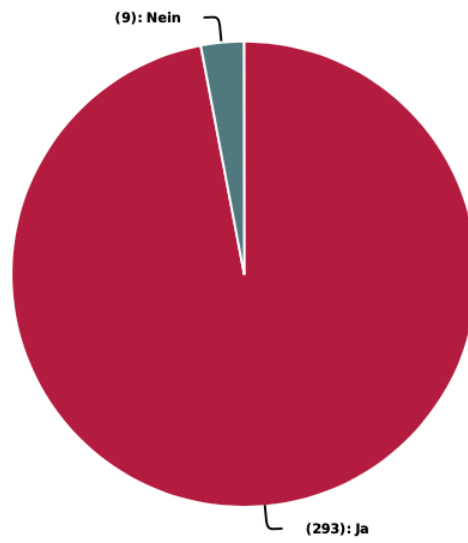
302

Bist Du ein Mitglied in der Paulus-Gemeinde?



Ja	84,49%	256	
Nein	15,51%	47	

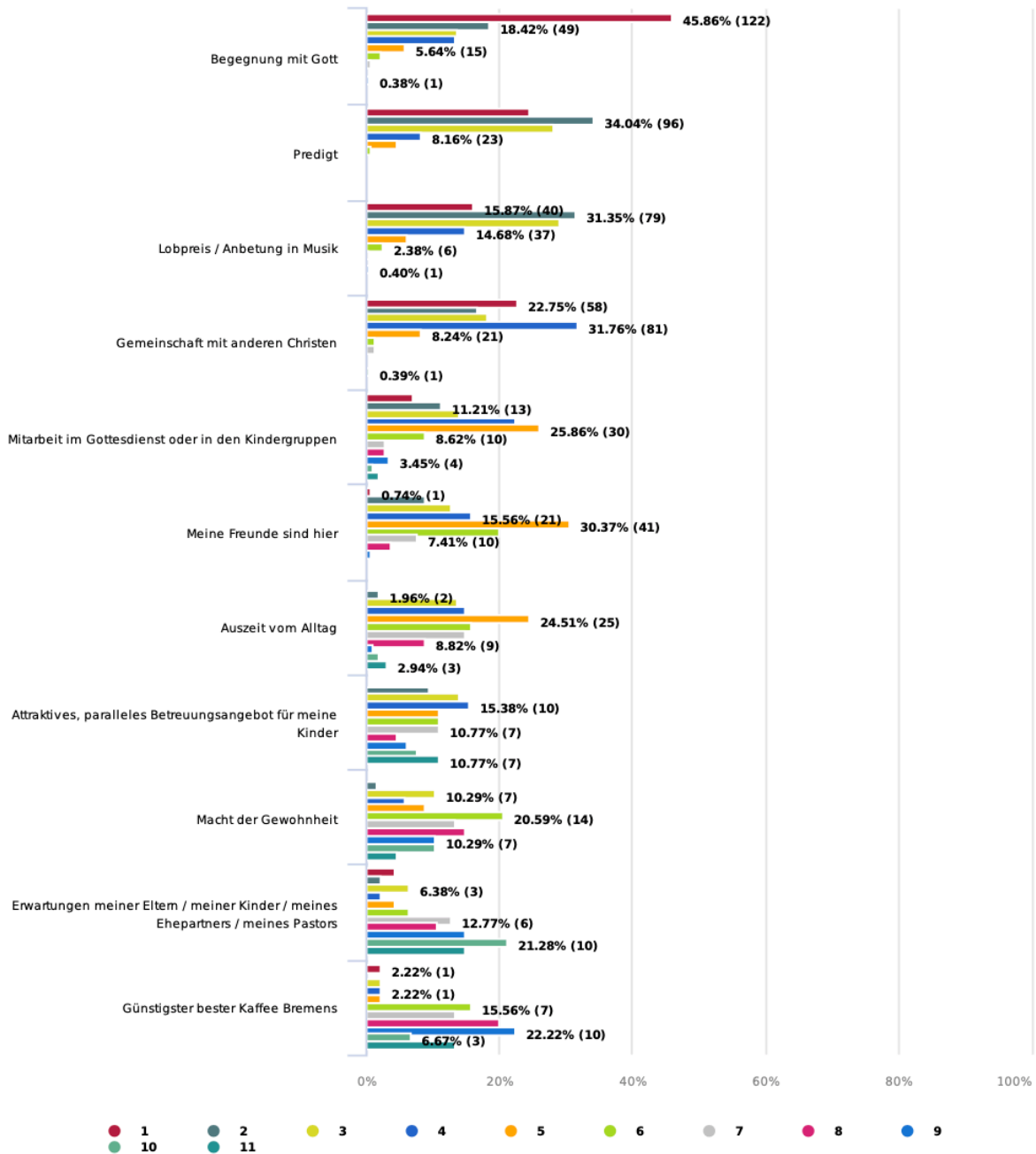
Besuchst du gerne die Gottesdienste der Paulus-Gemeinde?



Ja	97,02%	293	
Nein	2,98%	9	
302			

Warum besuchst du die Gottesdienste der Paulus-Gemeinde?

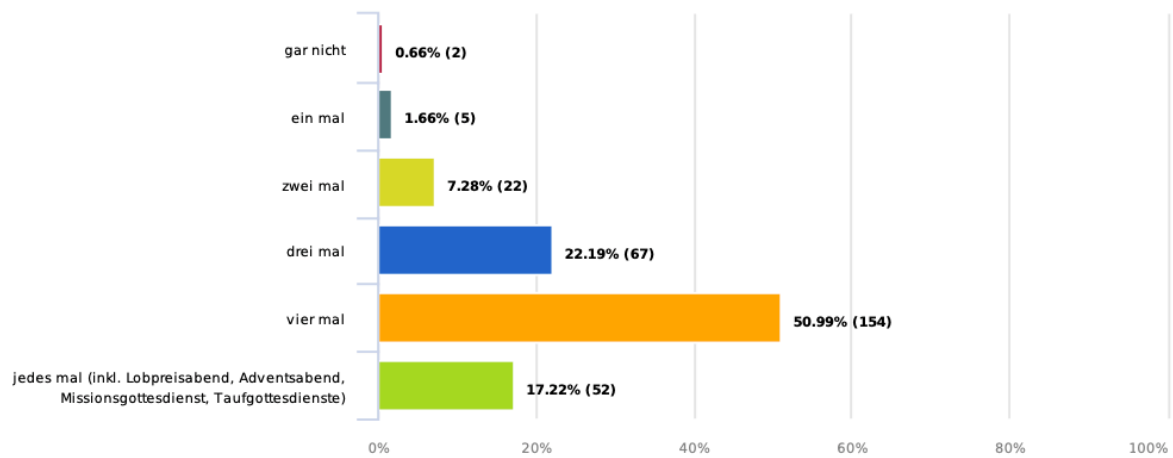
Bitte ordne die Liste nach deiner persönlichen Priorität. (wichtig oben, unwichtig unten). Nenne mindestens drei Gründe.



	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Begegnung mit Gott	1	9,74	45,86% 122	18,42% 49	13,53% 36	13,16% 35	5,64% 15	2,26% 6	0,75% 2	0,00% 0	0,38% 1	0,00% 0	0,00% 0	266
Predigt	2	9,63	24,47% 69	34,04% 96	28,01% 79	8,16% 23	4,61% 13	0,71% 2	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	282
Lobpreis / Anbetung in Musik	3	9,25	15,87% 40	31,35% 79	28,97% 73	14,68% 37	5,95% 15	2,38% 6	0,40% 1	0,00% 0	0,40% 1	0,00% 0	0,00% 0	252

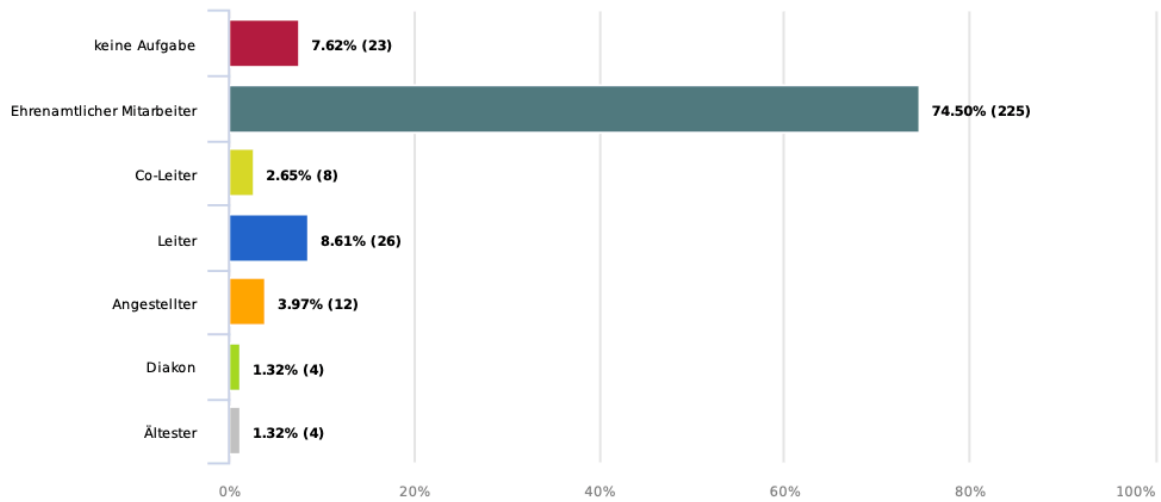
	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Gemeinschaft mit anderen Christen	4	9,03	22,75% 58	16,47% 42	18,04% 46	31,76% 81	8,24% 21	1,18% 3	1,18% 3	0,00% 0	0,00% 0	0,39% 1	0,00% 0	255
Mitarbeit im Gottesdienst oder in den Kindergruppen	5	7,61	6,90% 8	11,21% 13	13,79% 16	22,41% 26	25,86% 30	8,62% 10	2,59% 3	2,59% 3	3,45% 4	0,86% 1	1,72% 2	116
Meine Freunde sind hier	6	7,21	0,74% 1	8,89% 12	12,59% 17	15,56% 21	30,37% 41	20,00% 27	7,41% 10	3,70% 5	0,74% 1	0,00% 0	0,00% 0	135
Auszeit vom Alltag	7	6,45	0,00% 0	1,96% 2	13,73% 14	14,71% 15	24,51% 25	15,69% 16	14,71% 15	8,82% 9	0,98% 1	1,96% 2	2,94% 3	102
Attraktives, paralleles Betreuungsangebot für meine Kinder	8	5,97	0,00% 0	9,23% 6	13,85% 9	15,38% 10	10,77% 7	10,77% 7	10,77% 7	4,62% 3	6,15% 4	7,69% 5	10,77% 7	65
Macht der Gewohnheit	9	5,21	0,00% 0	1,47% 1	10,29% 7	5,88% 4	8,82% 6	20,59% 14	13,24% 9	14,71% 10	10,29% 7	10,29% 7	4,41% 3	68
Erwartungen meiner Eltern / meiner Kinder / meines Ehepartners / meines Pastors	10	4,19	4,26% 2	2,13% 1	6,38% 3	2,13% 1	4,26% 2	6,38% 3	12,77% 6	10,64% 5	14,89% 7	21,28% 10	14,89% 7	47
Günstigster bester Kaffee Bremens	11	4,11	2,22% 1	0,00% 0	2,22% 1	2,22% 1	2,22% 1	15,56% 7	13,33% 6	20,00% 9	22,22% 10	6,67% 3	13,33% 6	45

Wie oft besuchst du die Gottesdienste der Paulus-Gemeinde durchschnittlich im Monat?



gar nicht	0,66%	2
ein mal	1,66%	5
zwei mal	7,28%	22
drei mal	22,19%	67
vier mal	50,99%	154
jedes mal (inkl. Lobpreisabend, Adventsabend, Missionsgottesdienst, Taufgottesdienste)	17,22%	52

In welcher Aufgabe/Rolle bringst du dich primär ins Gemeindeleben ein?



keine Aufgabe	7,62%	23	
Ehrenamtlicher Mitarbeiter	74,50%	225	
Co-Leiter	2,65%	8	
Leiter	8,61%	26	
Angestellter	3,97%	12	
Diakon	1,32%	4	
Ältester	1,32%	4	

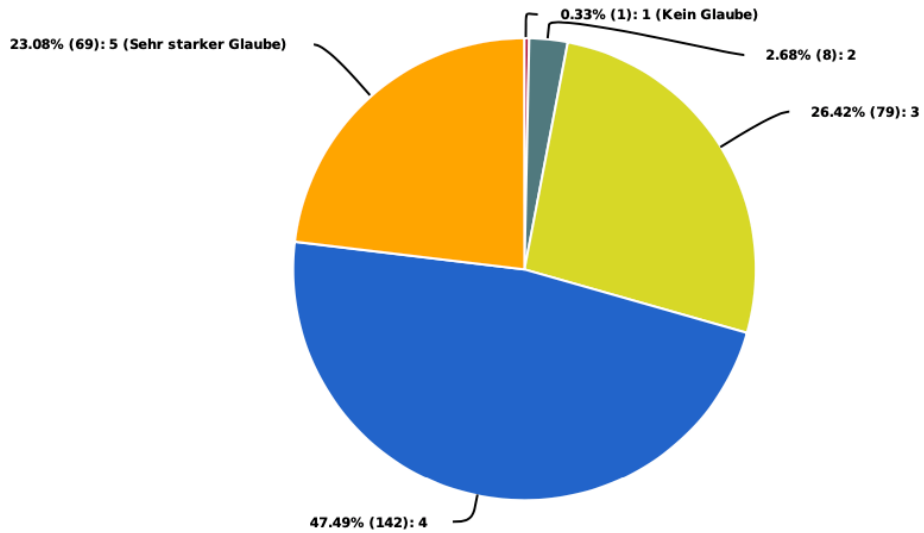
302

Glaubensindikator

Bitte schätze die Stärke deines AKTUELLEN Glaubens mit dem Schieberegler ein.

Von links nach rechts:

1 Kein Glaube / 2 Zweifelhafter Glaube / 3 Durchschnittlicher Glaube / 4 Starker Glaube / 5 Sehr starker Glaube



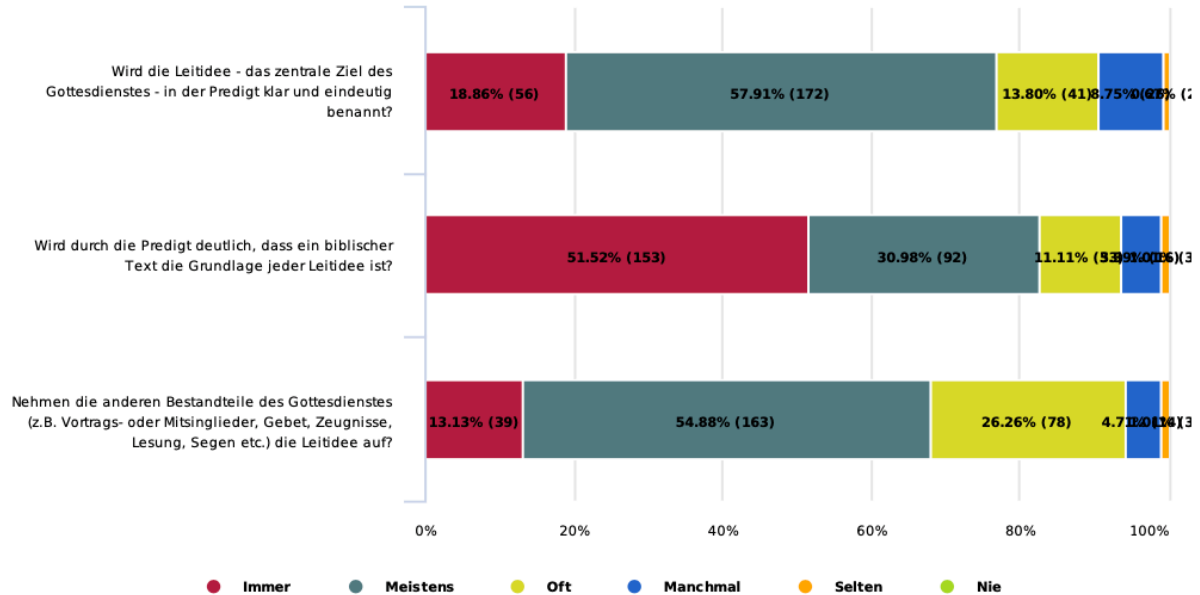
1 (Kein Glaube)	0,33%	1
2	2,68%	8
3	26,42%	79
4	47,49%	142
5 (Sehr starker Glaube)	23,08%	69
299		

Durchschnittswert: **Ø 3,90**

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
12. Frage 1 297

Fragen zu Ziel 1 (Teil 1)

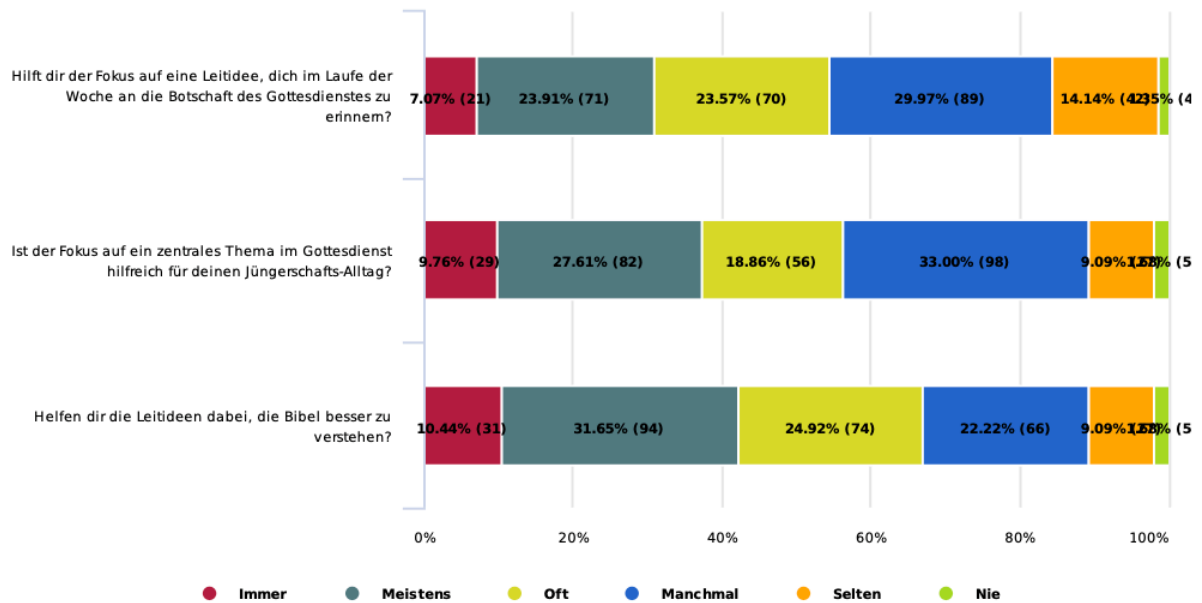
Ziel 1: In jedem Gottesdienst kommunizieren wir ein sehr klares, zentrales Thema, das auf einem biblischen Text basiert. Wir nennen das die Leitidee des Gottesdienstes. Nicht nur die Predigt, sondern alle Komponenten des Gottesdienstes sind abhängig von dieser Leitidee und richten sich an ihr aus. Die Leitidee soll es jedem Gottesdienstbesucher ermöglichen, sich langfristig an das Thema des Sonntages zu erinnern und dies in seiner/ihrer praktischen Nachfolge unter der Woche zu integrieren.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Wird die Leitidee - das zentrale Ziel des Gottesdienstes - in der Predigt klar und eindeutig benannt?	18,86% 56	57,91% 172	13,80% 41	8,75% 26	0,67% 2	0,00% 0	7,35	297
Wird durch die Predigt deutlich, dass ein biblischer Text die Grundlage jeder Leitidee ist?	51,52% 153	30,98% 92	11,11% 33	5,39% 16	1,01% 3	0,00% 0	8,30	297
Nehmen die anderen Bestandteile des Gottesdienstes (z.B. Vortrags- oder Mitsinglieder, Gebet, Zeugnisse, Lesung, Segen etc.) die Leitidee auf?	13,13% 39	54,88% 163	26,26% 78	4,71% 14	1,01% 3	0,00% 0	7,28	297
							7,64	

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
13. Frage 1 297

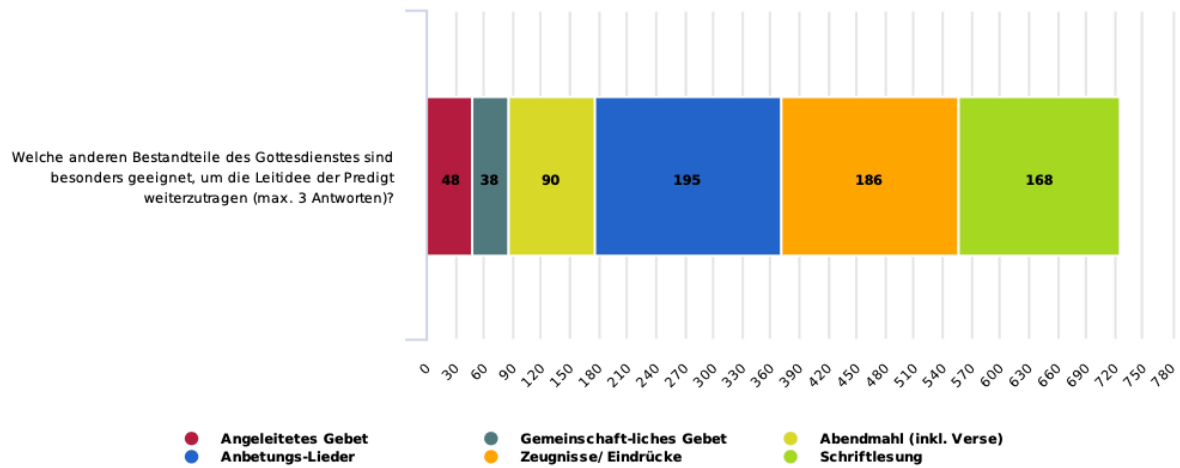
Fragen zu Ziel 1 (Teil 2)



	Immer	Meistens	Oft	Manchmal	Selten	Nie	<i>n</i>	
Hilft dir der Fokus auf eine Leitidee, dich im Laufe der Woche an die Botschaft des Gottesdienstes zu erinnern?	7,07% 21	23,91% 71	23,57% 70	29,97% 89	14,14% 42	1,35% 4	4,03	297
Ist der Fokus auf ein zentrales Thema im Gottesdienst hilfreich für deinen Jüngerschafts-Alltag?	9,76% 29	27,61% 82	18,86% 56	33,00% 98	9,09% 27	1,68% 5	4,32	297
Helfen dir die Leitideen dabei, die Bibel besser zu verstehen?	10,44% 31	31,65% 94	24,92% 74	22,22% 66	9,09% 27	1,68% 5	5,07	297
							4,47	

2. **Frageseite:** Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
14. Frage 1 297

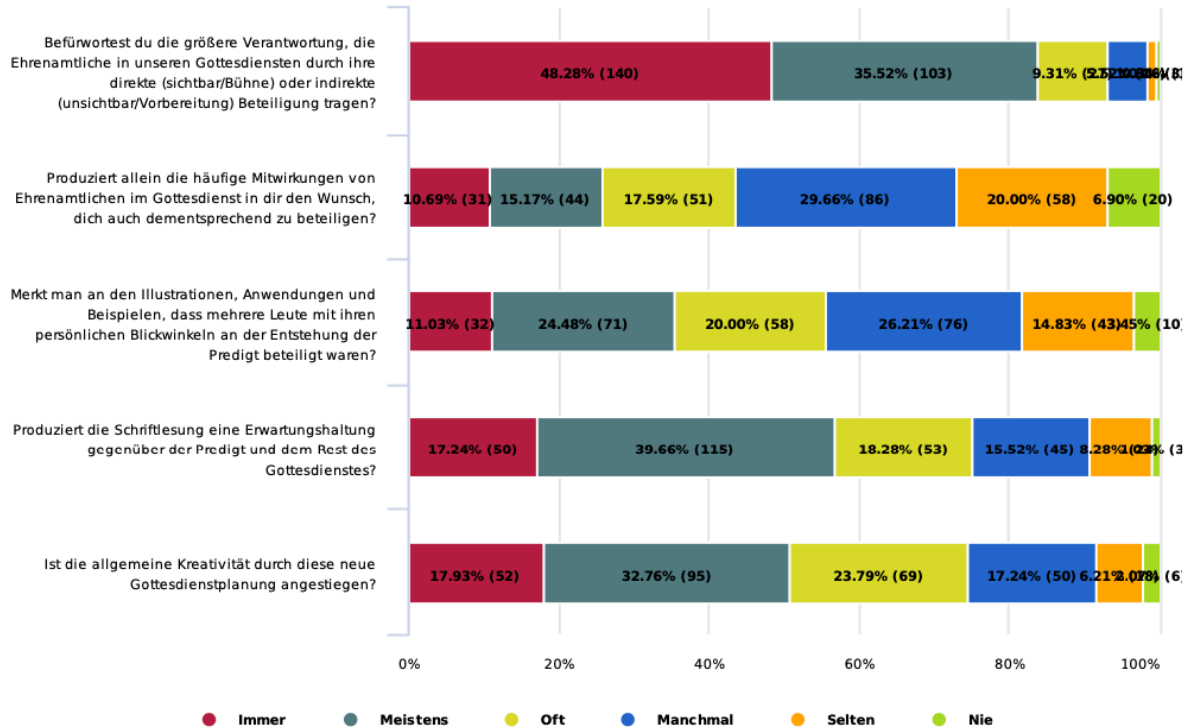
Frage zu Ziel 1 (Teil 3)



	Angeleitetes Gebet	Gemeinschaftliches Gebet	Abendmahl (inkl. Verse)	Anbetungs-Lieder	Zeugnisse/ Eindrücke	Schriftlesung	n	
Welche anderen Bestandteile des Gottesdienstes sind besonders geeignet, um die Leitidee der Predigt weiterzutragen (max. 3 Antworten)?	16,16% 48	12,79% 38	30,30% 90	65,66% 195	62,63% 186	56,57% 168	4,29	725
								4,29

Fragen zu Ziel 2 (Teil 1)

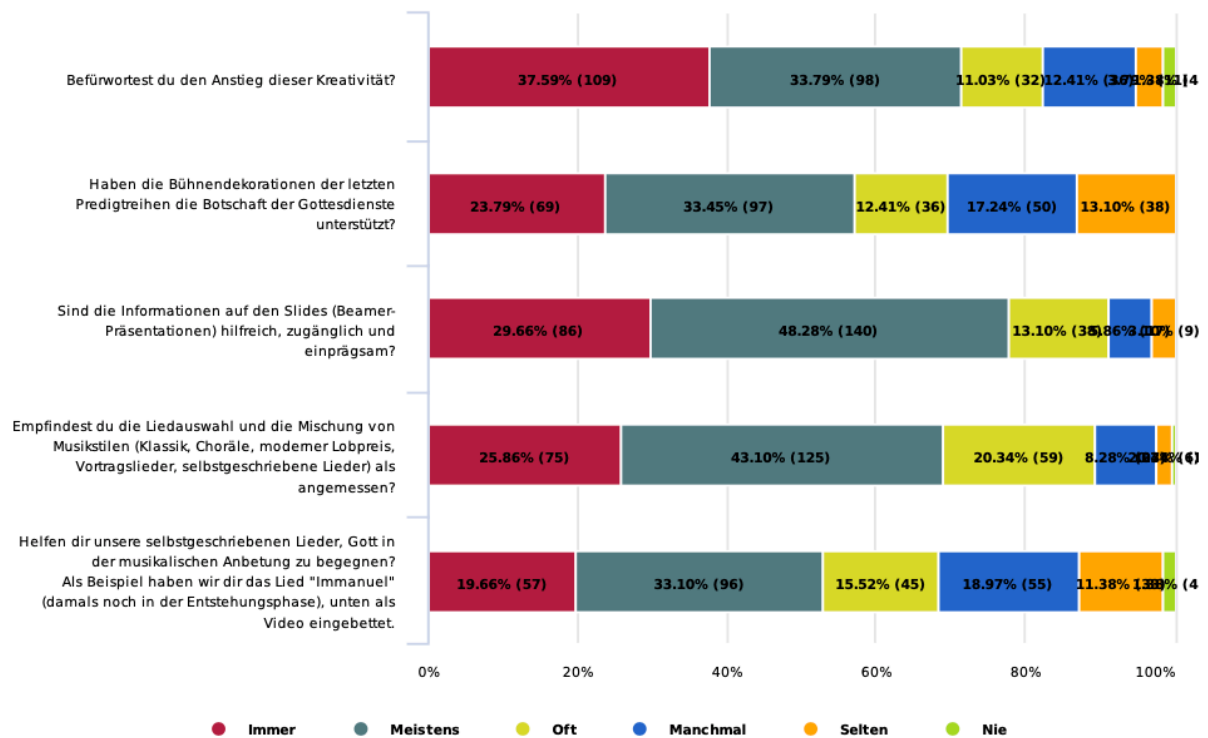
Ziel 2: An jedem Sonntag bringen viele ehrenamtliche Mitarbeiter ihre Gaben und Talente in die Vorbereitung und Durchführung des Gottesdienstes ein. Aus diesem Grund haben wir das DenkHaus gegründet. Das DenkHaus besteht aus vier Teams, die beim Predigtschreiben und der Schriftauslegung helfen (FachWerk), die Schriftlesung gestalten (WortLaut), die ihre künstlerische Kreativität einbringen (WerkStatt) und für die musikalische Gestaltung und das Songwriting verantwortlich sind (TaktOrt). Wir wollen damit die unveränderliche Botschaft vom eingebrochenen Reich Gottes kreativ, authentisch, generationsübergreifend und frisch zum Vorschein bringen.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	Ø	
Befürwortest du die größere Verantwortung, die Ehrenamtliche in unseren Gottesdiensten durch ihre direkte (sichtbar/Bühne) oder indirekte (unsichtbar/Vorbereitung) Beteiligung tragen?	48,28% 140	35,52% 103	9,31% 27	5,52% 16	1,03% 3	0,34% 1	8,47	290
Produziert allein die häufige Mitwirkungen von Ehrenamtlichen im Gottesdienst in dir den Wunsch, dich auch dementsprechend zu beteiligen?	10,69% 31	15,17% 44	17,59% 51	29,66% 86	20,00% 58	6,90% 20	4,92	290
Merkt man an den Illustrationen, Anwendungen und Beispielen, dass mehrere Leute mit ihren persönlichen Blickwinkeln an der Entstehung der Predigt beteiligt waren?	11,03% 32	24,48% 71	20,00% 58	26,21% 76	14,83% 43	3,45% 10	5,61	290
Produziert die Schriftlesung eine Erwartungshaltung gegenüber der Predigt und dem Rest des Gottesdienstes?	17,24% 50	39,66% 115	18,28% 53	15,52% 45	8,28% 24	1,03% 3	6,78	290
6,49								

	Immer	Meistens	Oft	Manchmal	Selten	Nie	Ø	
Ist die allgemeine Kreativität durch diese neue Gottesdienstplanung angestiegen?	17,93% 52	32,76% 95	23,79% 69	17,24% 50	6,21% 18	2,07% 6	6,66	290
6,49								

Fragen zu Ziel 2 (Teil 2)



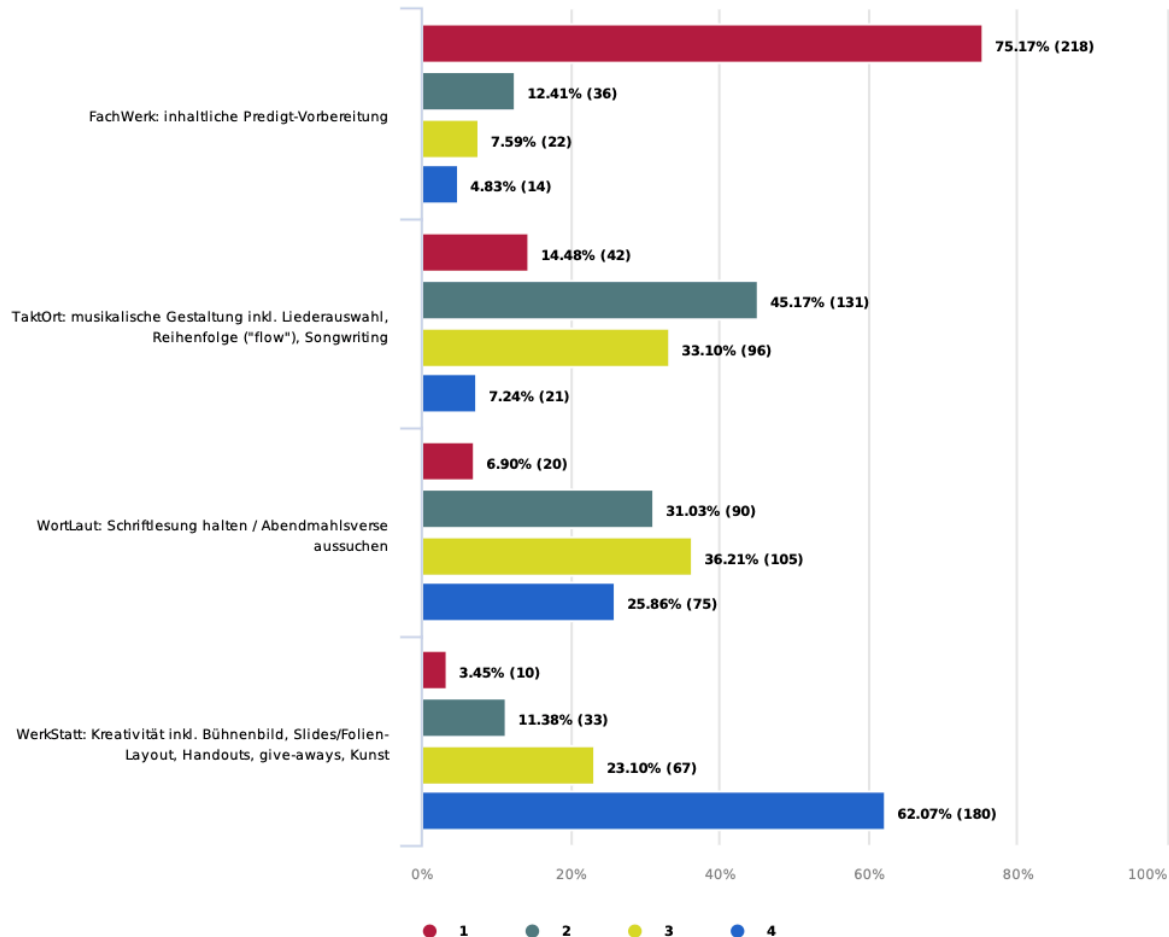
	Immer	Meistens	Oft	Manchmal	Selten	Nie	Ø	
Befürwortest du den Anstieg dieser Kreativität?	37,59% 109	33,79% 98	11,03% 32	12,41% 36	3,79% 11	1,38% 4	7,70	290
Haben die Bühnendekorationen der letzten Predigtserien die Botschaft der Gottesdienste unterstützt?	23,79% 69	33,45% 97	12,41% 36	17,24% 50	13,10% 38	0,00% 0	6,75	290
Sind die Informationen auf den Slides (Beamer-Präsentationen) hilfreich, zugänglich und einprägsam?	29,66% 86	48,28% 140	13,10% 38	5,86% 17	3,10% 9	0,00% 0	7,91	290
Empfindest du die Liedauswahl und die Mischung von Musikstilen (Klassik, Choräle, moderner Lobpreis, Vortragslieder, selbstgeschriebene Lieder) als angemessen?	25,86% 75	43,10% 125	20,34% 59	8,28% 24	2,07% 6	0,34% 1	7,63	290
Helfen dir unsere selbstgeschriebenen Lieder, Gott in der musikalischen Anbetung zu begegnen? Als Beispiel haben wir dir das Lied "Immanuel" (damals noch in der Entstehungsphase), unten als Video eingebettet.	19,66% 57	33,10% 96	15,52% 45	18,97% 55	11,38% 33	1,38% 4	6,53	290

7,30

3. Frageseite: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
17. Frage ▲ 290

Aus deiner persönlichen "Beobachterrolle" als Gottesdienstbesucher heraus: Ordne die Teams des DenkHauses nach der Wichtigkeit ihres Beitrag zur inhaltlichen Gestaltung unserer Gottesdienste.

Bitte verschiebe die Teams so, dass das für dich wichtigste ganz oben steht, die anderen folgen dann in ihrer Relevanz.

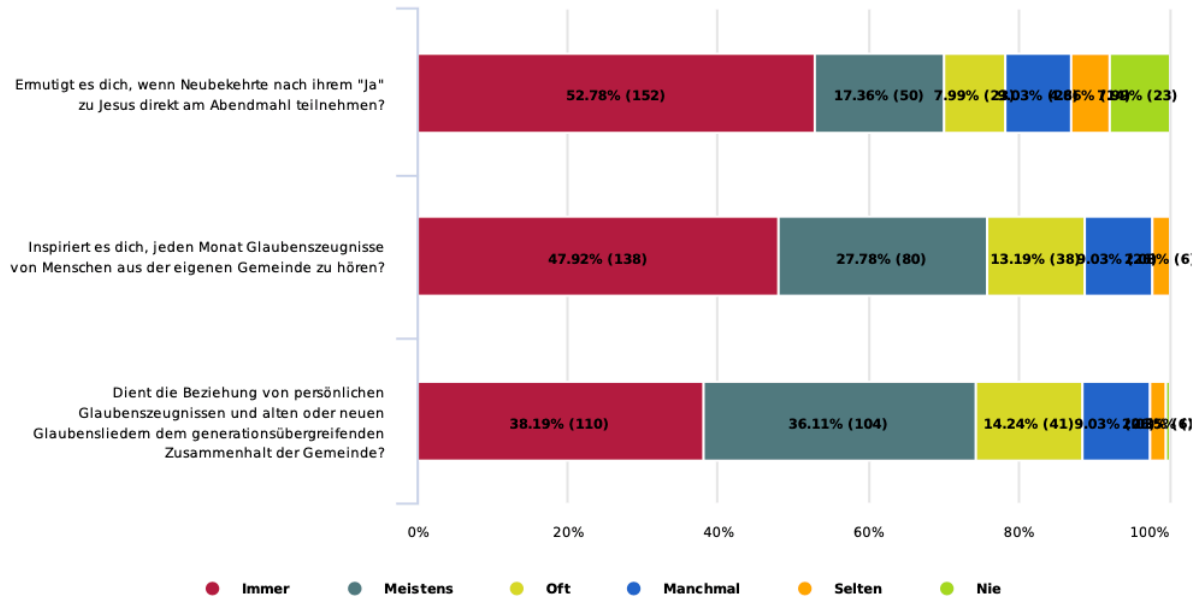


	Rang	Ø Pkt.	1	2	3	4	
FachWerk: inhaltliche Predigt-Vorbereitung	1	3,58	75,17% 218	12,41% 36	7,59% 22	4,83% 14	290
TaktOrt: musikalische Gestaltung inkl. Liederauswahl, Reihenfolge ("flow"), Songwriting	2	2,67	14,48% 42	45,17% 131	33,10% 96	7,24% 21	290
WortLaut: Schriftlesung halten / Abendmahlsverse aussuchen	3	2,19	6,90% 20	31,03% 90	36,21% 105	25,86% 75	290
WerkStatt: Kreativität inkl. Bühnenbild, Slides/Folien-Layout, Handouts, give-aways, Kunst	4	1,56	3,45% 10	11,38% 33	23,10% 67	62,07% 180	290

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
18. Frage 288

Fragen zu Ziel 3 (Teil 1)

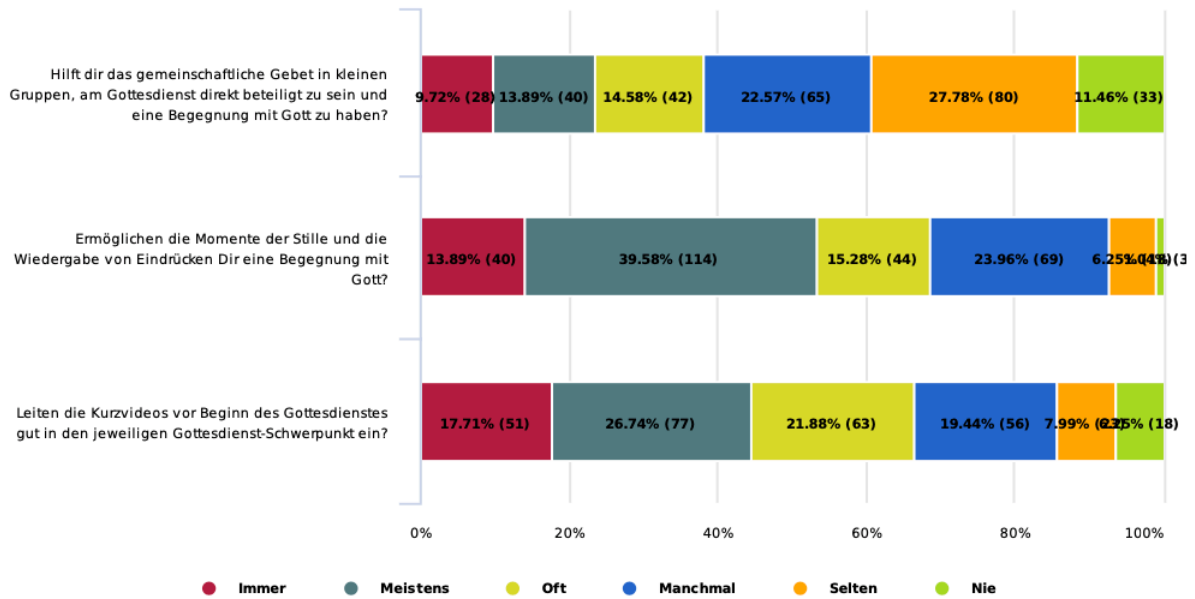
Ziel 3: An jedem Sonntag im Monat steht ein bestimmtes liturgisches Element im Vordergrund, das einen wichtigen Aspekt von gemeinschaftlicher Anbetung aufgreift. Um diese Elemente herum haben wir die vier Schwerpunkt-Gottesdienste gebaut: 1) Abendmahl mit evangelistischem Fokus, 2) Zeugnisse bzw. Generationen (mit der Vorstellung eines Glaubensliedes), 3) gemeinschaftliches Gebet und 4) ein kontemplativer Fokus mit Zeit der Stille und Weitergabe von Eindrücken. An jedem 5. Sonntag im Monat rundet der Missionsfokus unser Gottesdienstangebot ab.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	Ø	
Ermutigt es dich, wenn Neubekehrte nach ihrem "Ja" zu Jesus direkt am Abendmahl teilnehmen?	52,78% 152	17,36% 50	7,99% 23	9,03% 26	4,86% 14	7,99% 23	7,60	288
Inspiriert es dich, jeden Monat Glaubenszeugnisse von Menschen aus der eigenen Gemeinde zu hören?	47,92% 138	27,78% 80	13,19% 38	9,03% 26	2,08% 6	0,00% 0	8,21	288
Dient die Beziehung von persönlichen Glaubenszeugnissen und alten oder neuen Glaubensliedern dem generationsübergreifenden Zusammenhalt der Gemeinde?	38,19% 110	36,11% 104	14,24% 41	9,03% 26	2,08% 6	0,35% 1	7,97	288
							7,93	

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
19. Frage 288

Fragen zu Ziel 3 (Teil 2)



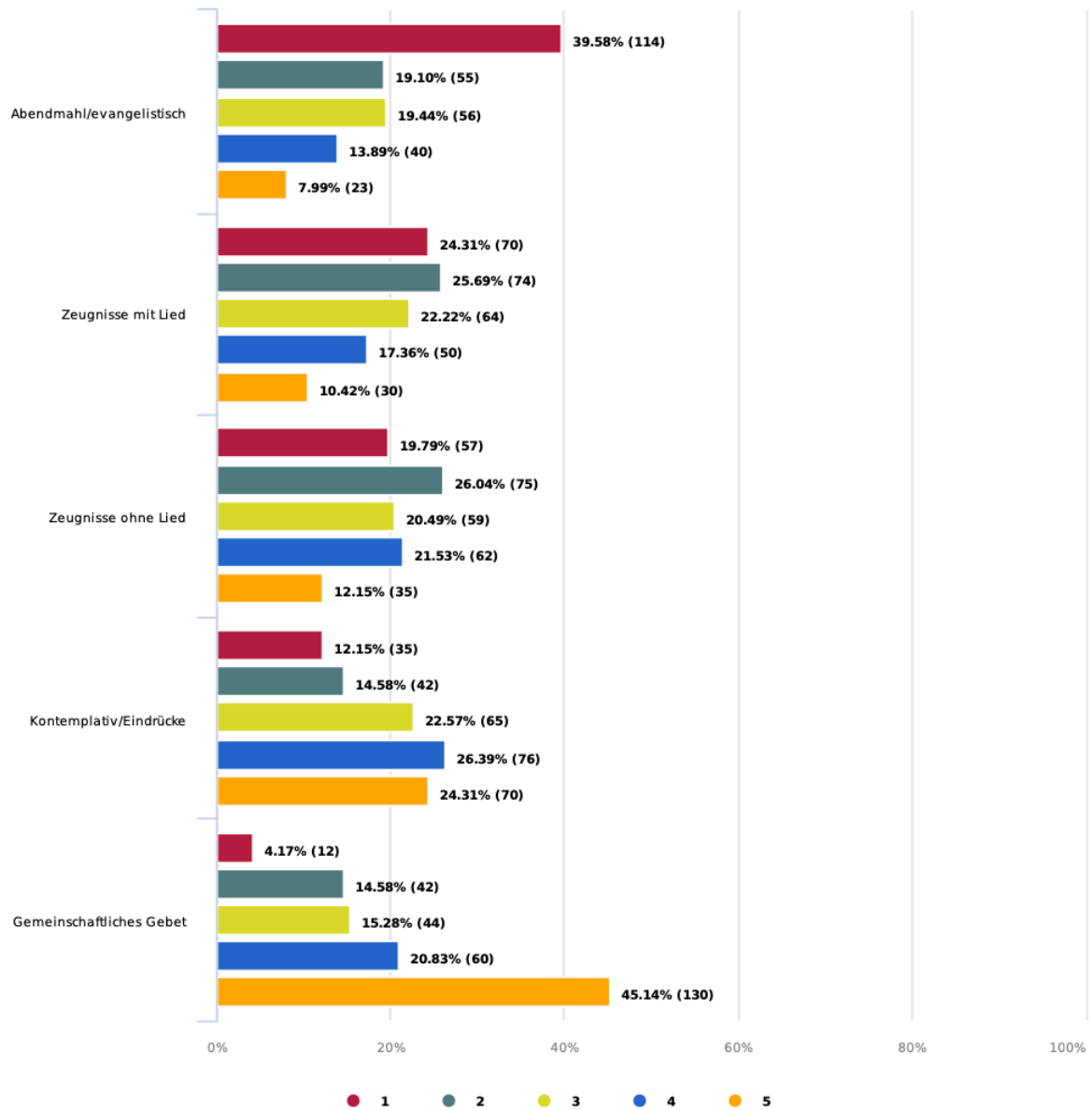
	Immer	Meistens	Oft	Manchmal	Selten	Nie	Σ	
Hilft dir das gemeinschaftliche Gebet in kleinen Gruppen, am Gottesdienst direkt beteiligt zu sein und eine Begegnung mit Gott zu haben?	9,72% 28	13,89% 40	14,58% 42	22,57% 65	27,78% 80	11,46% 33	4,42	288
Ermöglichen die Momente der Stille und die Wiedergabe von Eindrücken Dir eine Begegnung mit Gott?	13,89% 40	39,58% 114	15,28% 44	23,96% 69	6,25% 18	1,04% 3	6,56	288
Leiten die Kurzvideos vor Beginn des Gottesdienstes gut in den jeweiligen Gottesdienst-Schwerpunkt ein?	17,71% 51	26,74% 77	21,88% 63	19,44% 56	7,99% 23	6,25% 18	6,16	288

5,71

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
20. Frage 288

Was ist für dich persönlich der segensreichste Gottesdienst-Schwerpunkt?

Bitte verschiebe die Gottesdienste so, dass der segensreichste ganz oben steht, die anderen folgen dann in ihrer Wichtigkeit.

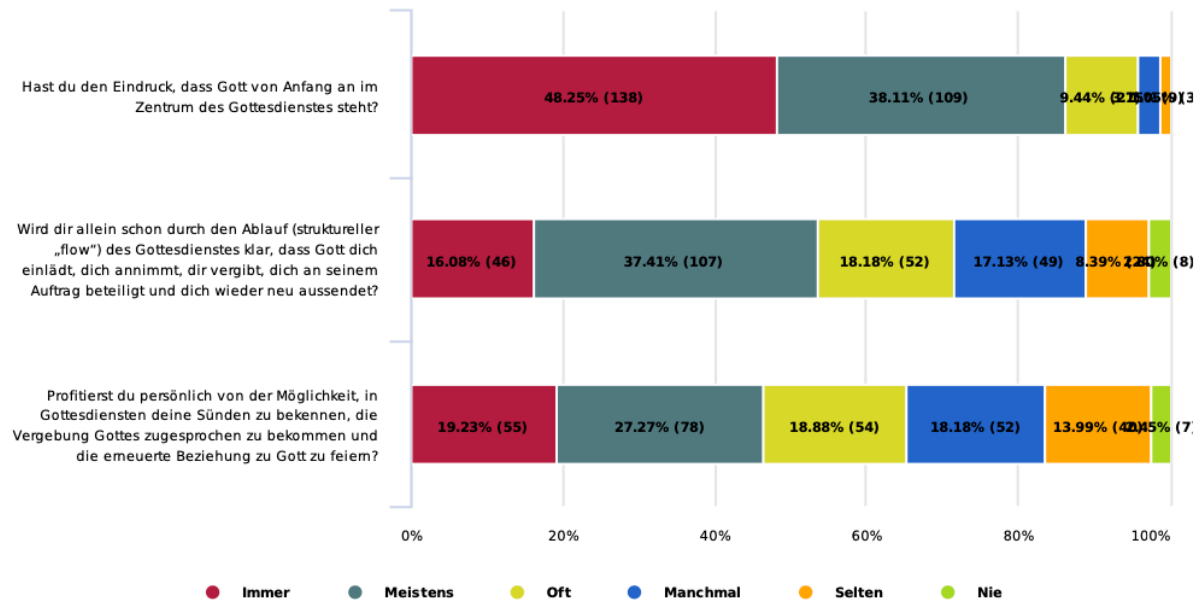


	Rang	Ø Pkt.	1	2	3	4	5	
Abendmahl/evangelistisch	1	3,68	39,58% 114	19,10% 55	19,44% 56	13,89% 40	7,99% 23	288
Zeugnisse mit Lied	2	3,36	24,31% 70	25,69% 74	22,22% 64	17,36% 50	10,42% 30	288
Zeugnisse ohne Lied	3	3,20	19,79% 57	26,04% 75	20,49% 59	21,53% 62	12,15% 35	288
Kontemplativ/Eindrücke	4	2,64	12,15% 35	14,58% 42	22,57% 65	26,39% 76	24,31% 70	288
Gemeinschaftliches Gebet	5	2,12	4,17% 12	14,58% 42	15,28% 44	20,83% 60	45,14% 130	288

5. Frageseite: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
21. Frage 1 286

Fragen zu Ziel 4 (Teil 1)

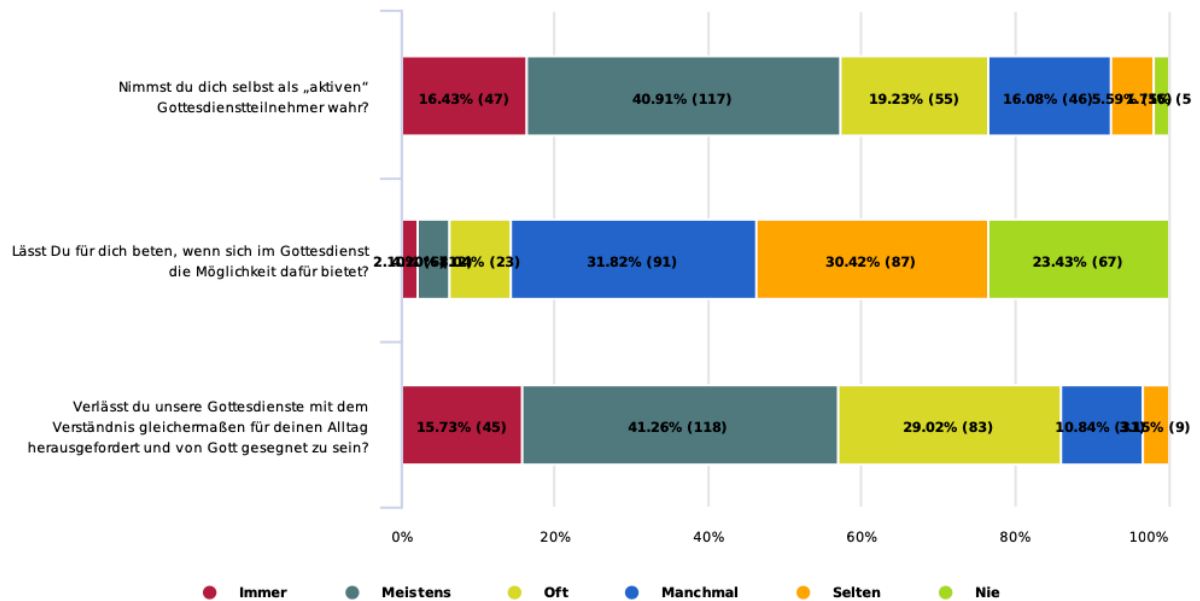
Ziel 4: Jeder Gottesdienst wird durch eine - für Besucher größtenteils unsichtbare - Evangeliums-Struktur getragen. Das bedeutet, dass die Dynamik des Evangeliums, der Guten Nachricht von Jesus, auch den liturgischen Ablauf bestimmt. Es beginnt mit der Phase des „Ankommens“ bei Gott, in der wir Ihm als Gastgeber begegnen. Es folgt ein Teil des „Austausches“, in dem wir uns als Schöpfung dem Schöpfer nähern, u.U. unsere Sünden bekennen und wieder ganz neu auf die wiederherstellende Kraft Gottes vertrauen. Es folgt der Part der „Anteilnahme“, während dem wir uns aktiv am Geschehen des Gottesdienstes beteiligen (Predigt hören, Spenden, Beten, Singen, Abendmahl nehmen etc.). Das „Auseinandergehen“ mit Vater Unser und dem Segen beschließt unsere Gottesdienste und möchte uns gleichzeitig bevollmächtigend aussenden.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Hast du den Eindruck, dass Gott von Anfang an im Zentrum des Gottesdienstes steht?	48,25% 138	38,11% 109	9,44% 27	3,15% 9	1,05% 3	0,00% 0	8,59	286
Wird dir allein schon durch den Ablauf (struktureller „flow“) des Gottesdienstes klar, dass Gott dich einlädt, dich annimmt, dir vergibt, dich an seinem Auftrag beteiligt und dich wieder neu aussendet?	16,08% 46	37,41% 107	18,18% 52	17,13% 49	8,39% 24	2,80% 8	6,55	286
Profitierst du persönlich von der Möglichkeit, in Gottesdiensten deine Sünden zu bekennen, die Vergebung Gottes zugesprochen zu bekommen und die erneuerte Beziehung zu Gott zu feiern?	19,23% 55	27,27% 78	18,88% 54	18,18% 52	13,99% 40	2,45% 7	6,24	286

7,13

Fragen zu Ziel 4 (Teil 2)

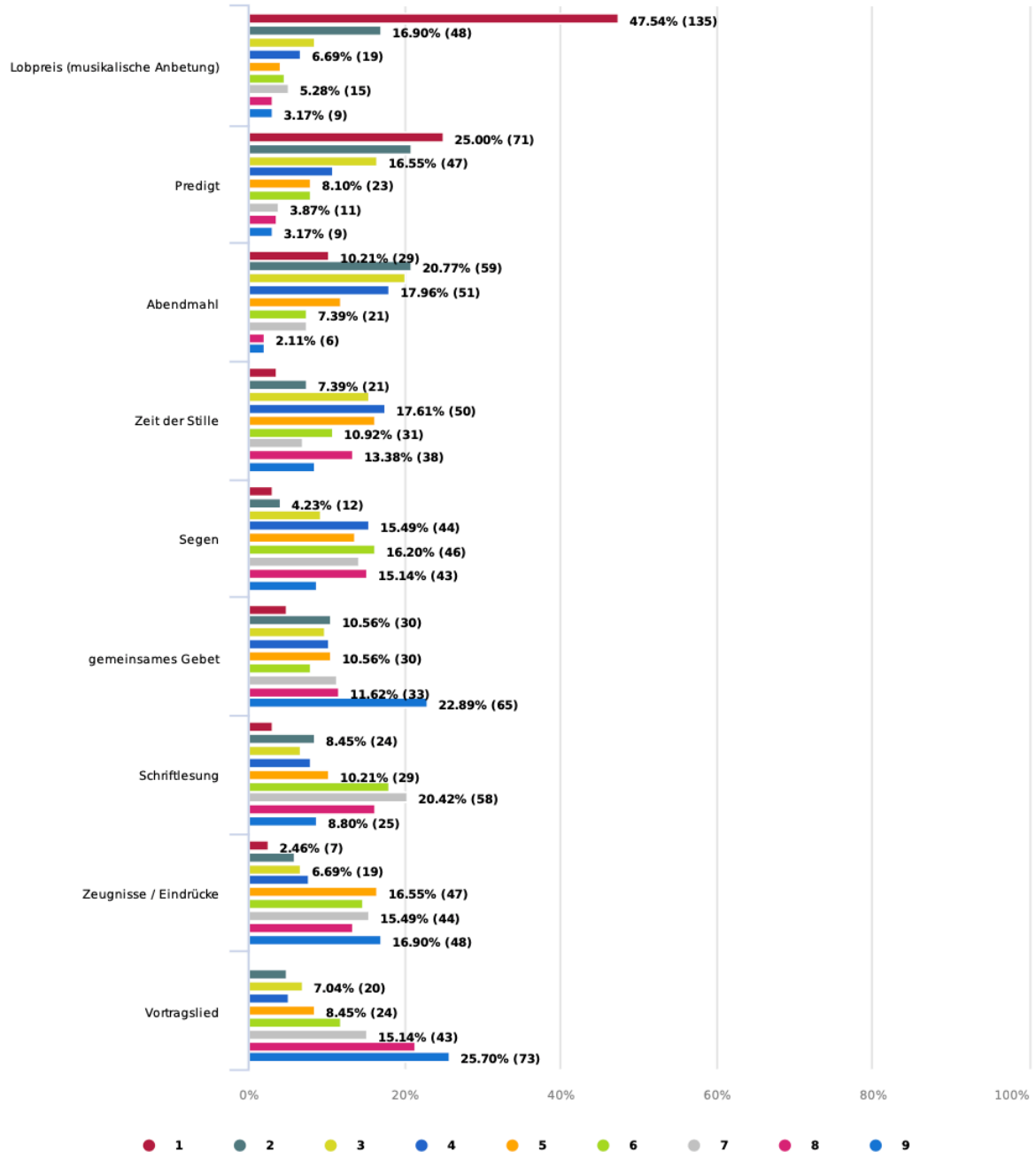


	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	Σ
Nimmst du dich selbst als „aktiven“ Gottesdienstteilnehmer wahr?	16,43% 47	40,91% 117	19,23% 55	16,08% 46	5,59% 16	1,75% 5	6,83	286
Lässt Du für dich beten, wenn sich im Gottesdienst die Möglichkeit dafür bietet?	2,10% 6	4,20% 12	8,04% 23	31,82% 91	30,42% 87	23,43% 67	2,91	286
Verlässt du unsere Gottesdienste mit dem Verständnis gleichermaßen für deinen Alltag herausgefordert und von Gott gesegnet zu sein?	15,73% 45	41,26% 118	29,02% 83	10,84% 31	3,15% 9	0,00% 0	7,11	286
							5,62	

5. Frageseite: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
23. Frage 1 284

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes bist du am aktivsten ?

Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, an denen du dich am aktivsten beteiligst oben und die Komponenten, an denen du dich am wenigsten beteiligst unten stehen.

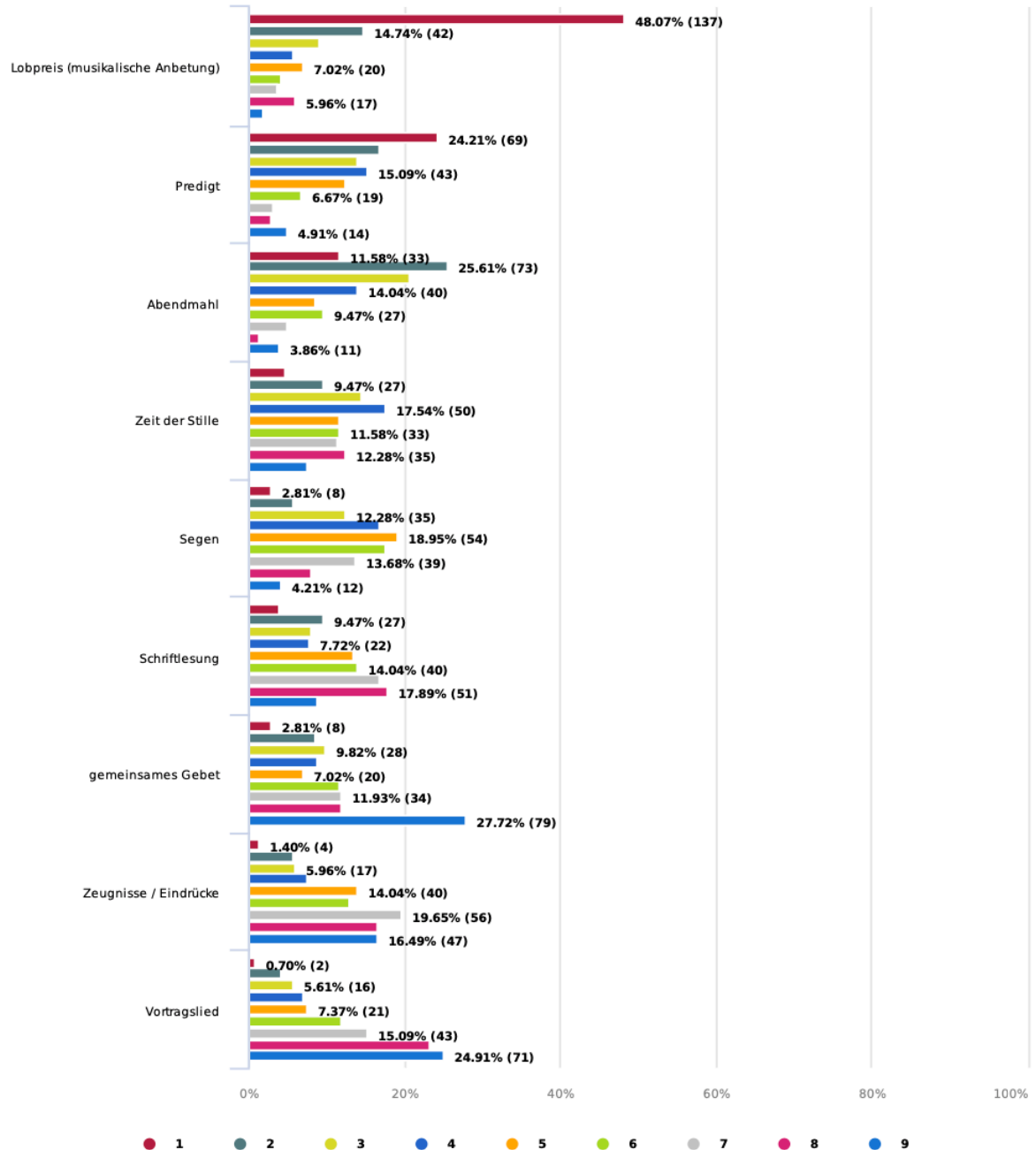


	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	
Lobpreis (musikalische Anbetung)	1	7,27	47,54% 135	16,90% 48	8,45% 24	6,69% 19	4,23% 12	4,58% 13	5,28% 15	3,17% 9	3,17% 9	284
Predigt	2	6,67	25,00% 71	20,77% 59	16,55% 47	10,92% 31	8,10% 23	8,10% 23	3,87% 11	3,52% 10	3,17% 9	284

	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	
Abendmahl	3	6,24	10,21% 29	20,77% 59	20,07% 57	17,96% 51	11,97% 34	7,39% 21	7,39% 21	2,11% 6	2,11% 6	284
Zeit der Stille	4	4,86	3,52% 10	7,39% 21	15,49% 44	17,61% 50	16,20% 46	10,92% 31	7,04% 20	13,38% 38	8,45% 24	284
Segen	5	4,34	3,17% 9	4,23% 12	9,15% 26	15,49% 44	13,73% 39	16,20% 46	14,08% 40	15,14% 43	8,80% 25	284
gemeinsames Gebet	6	4,24	4,93% 14	10,56% 30	9,86% 28	10,21% 29	10,56% 30	8,10% 23	11,27% 32	11,62% 33	22,89% 65	284
Schriftlesung	7	4,17	3,17% 9	8,45% 24	6,69% 19	8,10% 23	10,21% 29	17,96% 51	20,42% 58	16,20% 46	8,80% 25	284
Zeugnisse / Eindrücke	8	3,95	2,46% 7	5,99% 17	6,69% 19	7,75% 22	16,55% 47	14,79% 42	15,49% 44	13,38% 38	16,90% 48	284
Vortragslied	9	3,25	0,00% 0	4,93% 14	7,04% 20	5,28% 15	8,45% 24	11,97% 34	15,14% 43	21,48% 61	25,70% 73	284

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes kommt dir deine Beteiligung am natürlichsten vor?

Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, die sich für dich am natürlichsten anfühlen, oben und die Komponenten, die sich für dich am unnatürlichsten anfühlen, unten stehen.



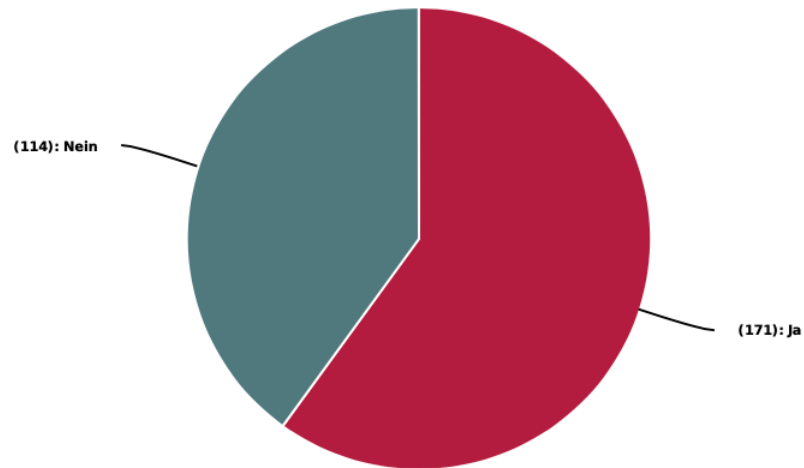
	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	
Lobpreis (musikalische Anbetung)	1	7,24	48,07% 137	14,74% 42	9,12% 26	5,61% 16	7,02% 20	4,21% 12	3,51% 10	5,96% 17	1,75% 5	285
Predigt	2	6,49	24,21% 69	16,84% 48	14,04% 40	15,09% 43	12,28% 35	6,67% 19	3,16% 9	2,81% 8	4,91% 14	285

	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	
Abendmahl	3	6,40	11,58% 33	25,61% 73	20,70% 59	14,04% 40	8,42% 24	9,47% 27	4,91% 14	1,40% 4	3,86% 11	285
Zeit der Stille	4	4,93	4,56% 13	9,47% 27	14,39% 41	17,54% 50	11,58% 33	11,58% 33	11,23% 32	12,28% 35	7,37% 21	285
Segen	5	4,84	2,81% 8	5,61% 16	12,28% 35	16,84% 48	18,95% 54	17,54% 50	13,68% 39	8,07% 23	4,21% 12	285
Schriftlesung	6	4,31	3,86% 11	9,47% 27	8,07% 23	7,72% 22	13,33% 38	14,04% 40	16,84% 48	17,89% 51	8,77% 25	285
gemeinsames Gebet	7	3,83	2,81% 8	8,42% 24	9,82% 28	8,77% 25	7,02% 20	11,58% 33	11,93% 34	11,93% 34	27,72% 79	285
Zeugnisse / Eindrücke	8	3,74	1,40% 4	5,61% 16	5,96% 17	7,37% 21	14,04% 40	12,98% 37	19,65% 56	16,49% 47	16,49% 47	285
Vortragslied	9	3,22	0,70% 2	4,21% 12	5,61% 16	7,02% 20	7,37% 21	11,93% 34	15,09% 43	23,16% 66	24,91% 71	285

5. Frageseite: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
25. Frage 285

Nach all dem, was du über die Ziele der Gottesdienste der Paulus-Gemeinde in dieser Umfrage gelesen und gelernt hast: Könntest du Dir vorstellen, dich auch in die Vorbereitung und Durchführung der Gottesdienste einzubringen?

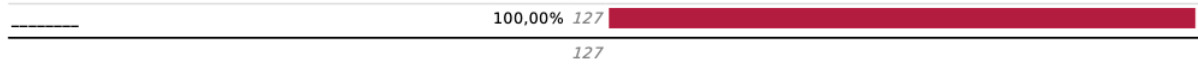
Falls dem so ist, kannst du Markus eine Email schreiben, da er - auf Grund der Anonymisierung - nicht weiß, wer Du bist! :)



Ja	60,00%	171	
Nein	40,00%	114	
285			

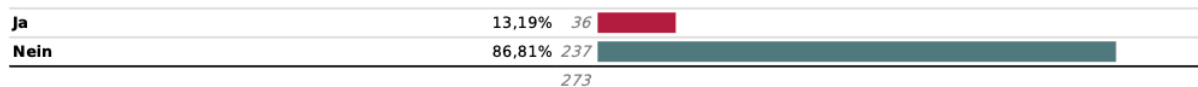
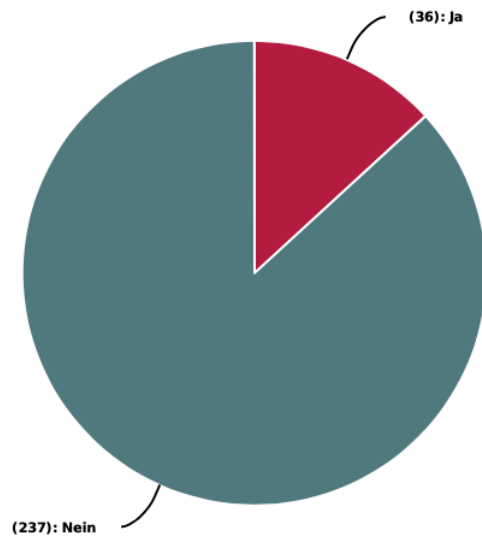
5. Frageseite: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
26. Frage 127

Du hast es gleich geschafft. Aber vielleicht gibt es Inhalte und Dinge, die du im Gottesdienst vermisst?
Dann kannst du die hier aufschreiben.

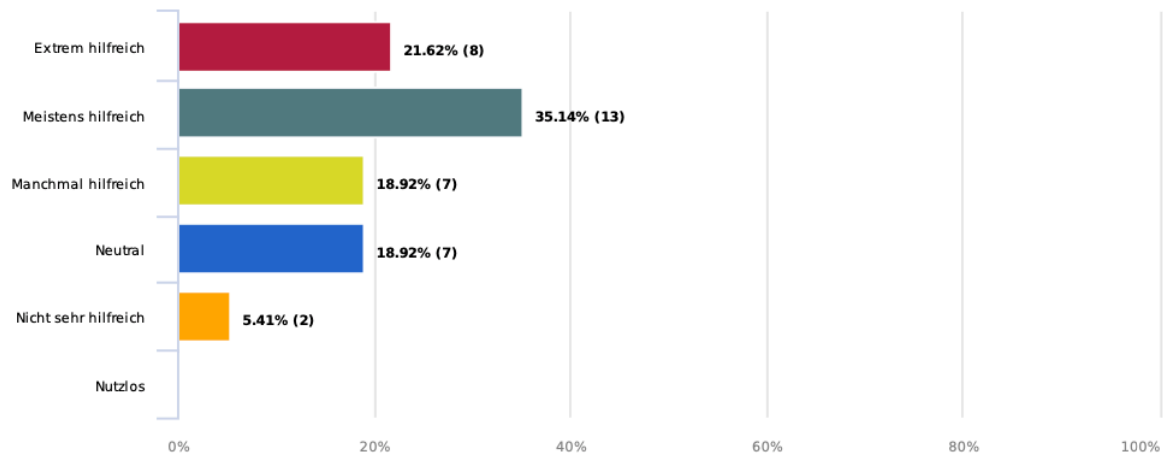


6. Frageseite: Umfrage DenkHaus
27. Frage 273

Bist du ein Leiter oder ein Mitarbeiter in einem der DenkHaus-Teams (WerkStatt, WortLaut, FachWerk, TaktOrt)



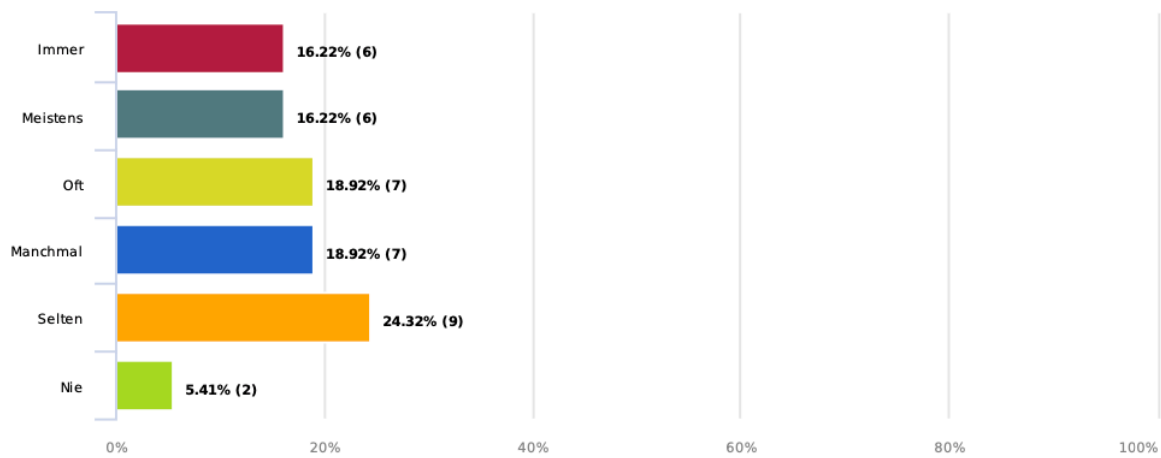
Wie nimmst du die DenkHaus Planungstreffen für die Gottesdienste wahr?



Extrem hilfreich	21,62%	8	
Meistens hilfreich	35,14%	13	
Manchmal hilfreich	18,92%	7	
Neutral	18,92%	7	
Nicht sehr hilfreich	5,41%	2	
Nutzlos	0,00%	0	

37

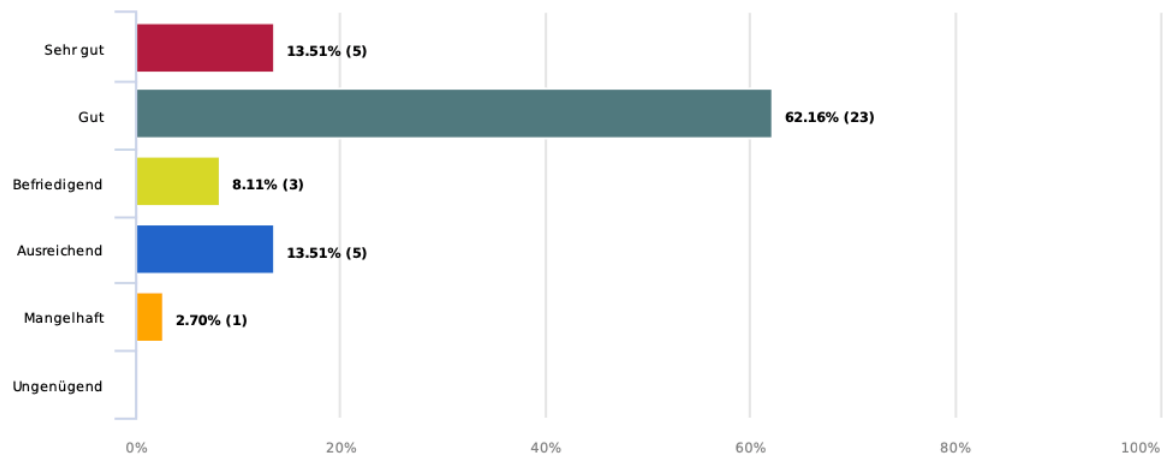
Bringt die DenkHaus-Vorbereitung dein persönliches geistliches Wachstum voran?



Immer	16,22%	6	
Meistens	16,22%	6	
Oft	18,92%	7	
Manchmal	18,92%	7	
Selten	24,32%	9	
Nie	5,41%	2	

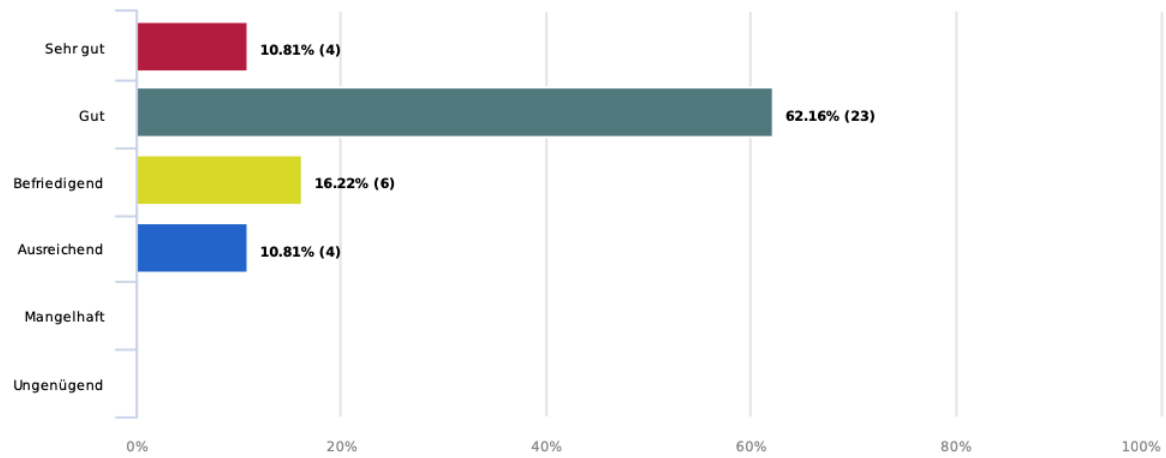
37

Wie bewertest du die Zusammenarbeit mit dem predigenden Pastor in der Vorbereitung?



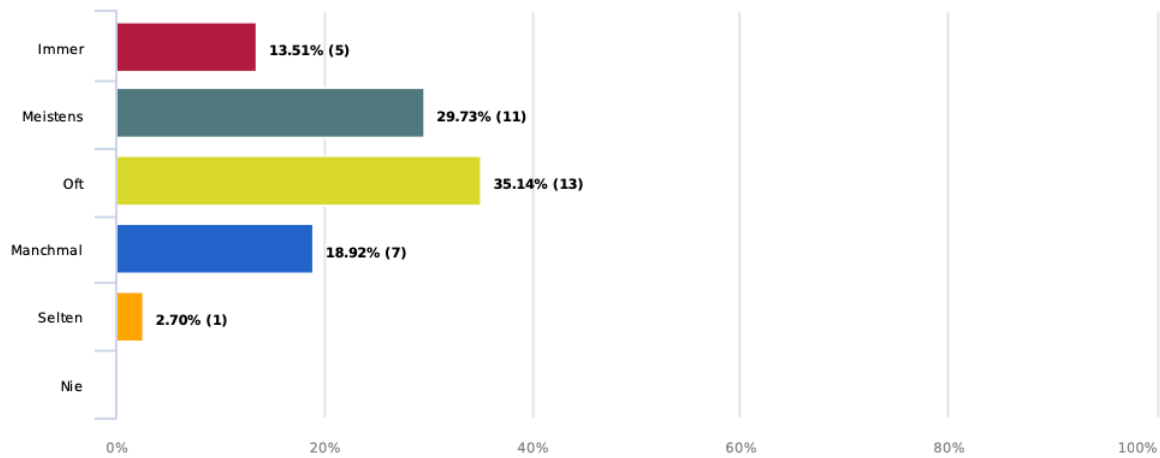
Sehr gut	13,51%	5	
Gut	62,16%	23	
Befriedigend	8,11%	3	
Ausreichend	13,51%	5	
Mangelhaft	2,70%	1	
Ungenügend	0,00%	0	

Wie bewertest du die Zusammenarbeit mit anderen Ehrenamtlichen in der Vorbereitung?



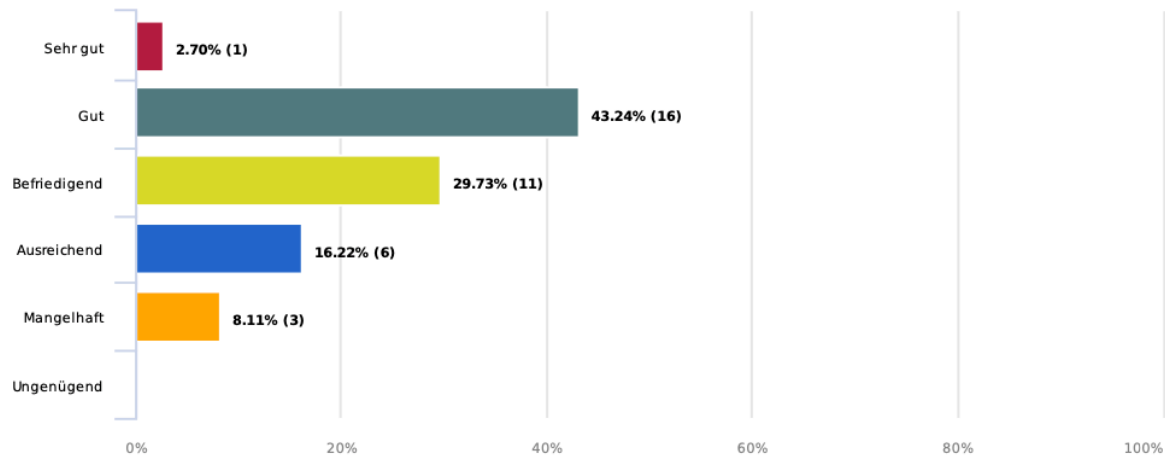
Sehr gut	10,81%	4	
Gut	62,16%	23	
Befriedigend	16,22%	6	
Ausreichend	10,81%	4	
Mangelhaft	0,00%	0	
Ungenügend	0,00%	0	

Waren die Team-Vorbereitungen und Planungstreffen im DenkHaus effektiv und zielführend?



Immer	13,51%	5	
Meistens	29,73%	11	
Oft	35,14%	13	
Manchmal	18,92%	7	
Selten	2,70%	1	
Nie	0,00%	0	

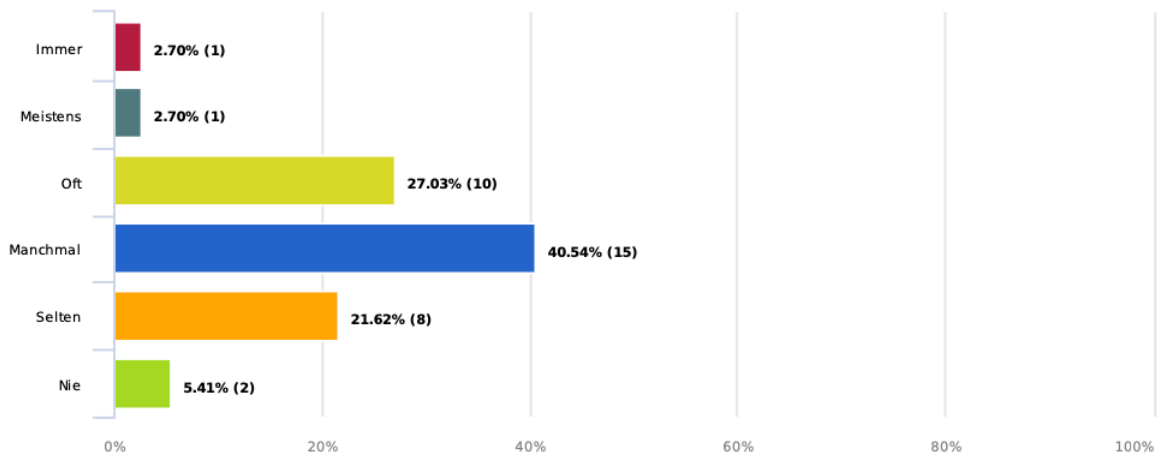
Wie bewertest du die Zusammenarbeit im Team in der Zeit zwischen Planungstreffen und Gottesdienst?



Sehr gut	2,70%	1
Gut	43,24%	16
Befriedigend	29,73%	11
Ausreichend	16,22%	6
Mangelhaft	8,11%	3
Ungenügend	0,00%	0

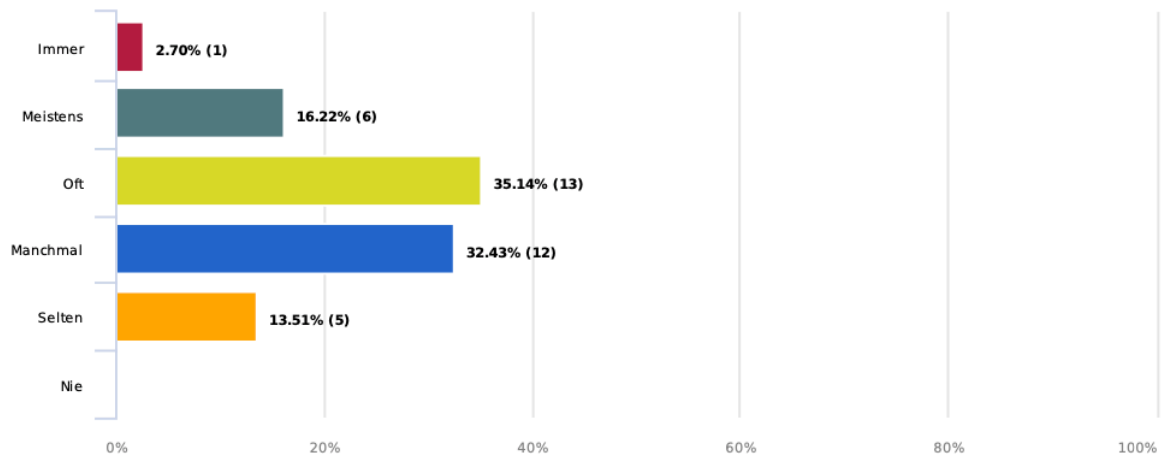
37

Wie oft bekommt das Team externes Lob und Anerkennung für seine Arbeit (außerhalb von DenkHaus)?



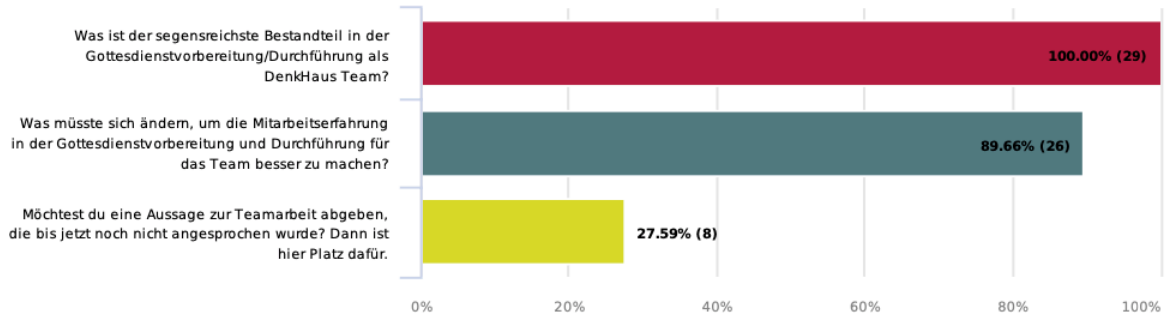
Immer	2,70%	1	
Meistens	2,70%	1	
Oft	27,03%	10	
Manchmal	40,54%	15	
Selten	21,62%	8	
Nie	5,41%	2	

Wie oft bekommt das Team internes Lob und Anerkennung für seine Arbeit (innerhalb von DenkHaus)?



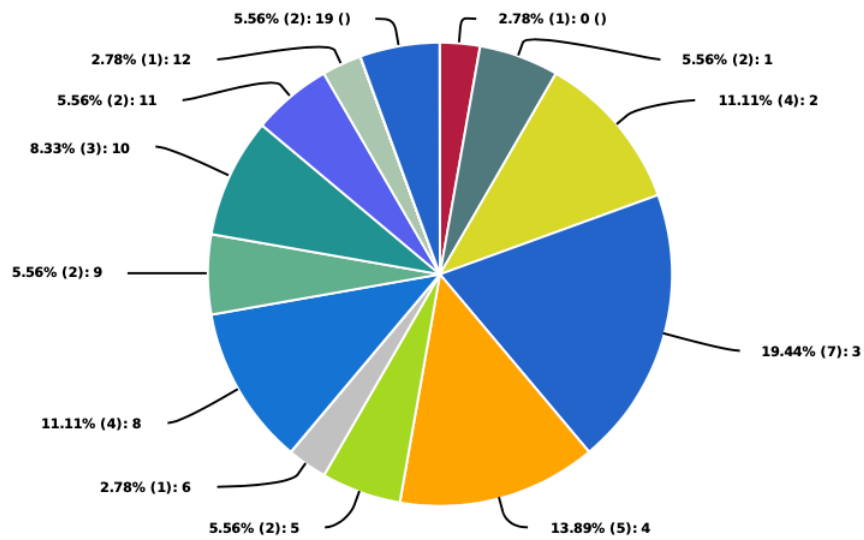
Immer	2,70%	1
Meistens	16,22%	6
Oft	35,14%	13
Manchmal	32,43%	12
Selten	13,51%	5
Nie	0,00%	0

Bitte beantworte diese Fragen aus Sicht des Teams. Später gibt es noch Fragen zu deiner persönlichen Einschätzung.



Was ist der segensreichste Bestandteil in der Gottesdienstvorbereitung/Durchführung als DenkHaus Team?	100,00% 29	
Was müsste sich ändern, um die Mitarbeitserfahrung in der Gottesdienstvorbereitung und Durchführung für das Team besser zu machen?	89,66% 26	
Möchtest du eine Aussage zur Teamarbeit abgeben, die bis jetzt noch nicht angesprochen wurde? Dann ist hier Platz dafür.	27,59% 8	

Bei wie vielen Gottesdiensten hast du in den letzten 12 Monaten am DenkHaus-Projekt teilgenommen?



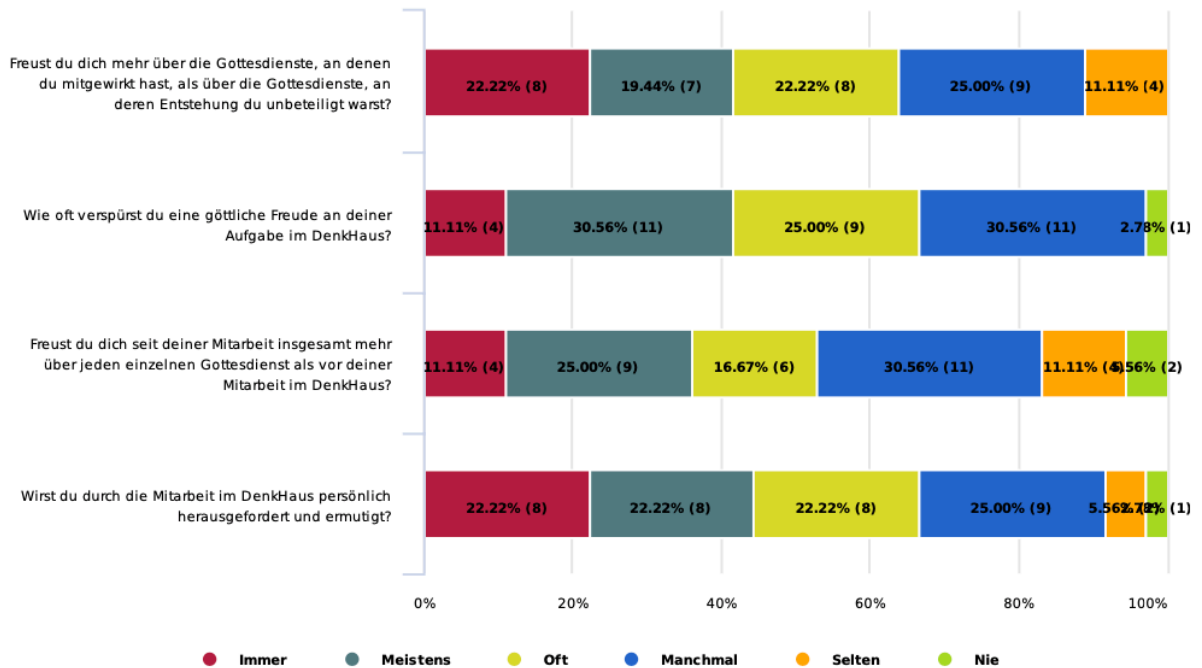
0 ()	2,78%	1
1	5,56%	2
2	11,11%	4
3	19,44%	7
4	13,89%	5
5	5,56%	2
6	2,78%	1
7	0,00%	0
8	11,11%	4
9	5,56%	2
10	8,33%	3
11	5,56%	2
12	2,78%	1
13	0,00%	0
14	0,00%	0
15	0,00%	0
16	0,00%	0
17	0,00%	0
18	0,00%	0
19 ()	5,56%	2

36

Durchschnittswert:

Ø 6,08

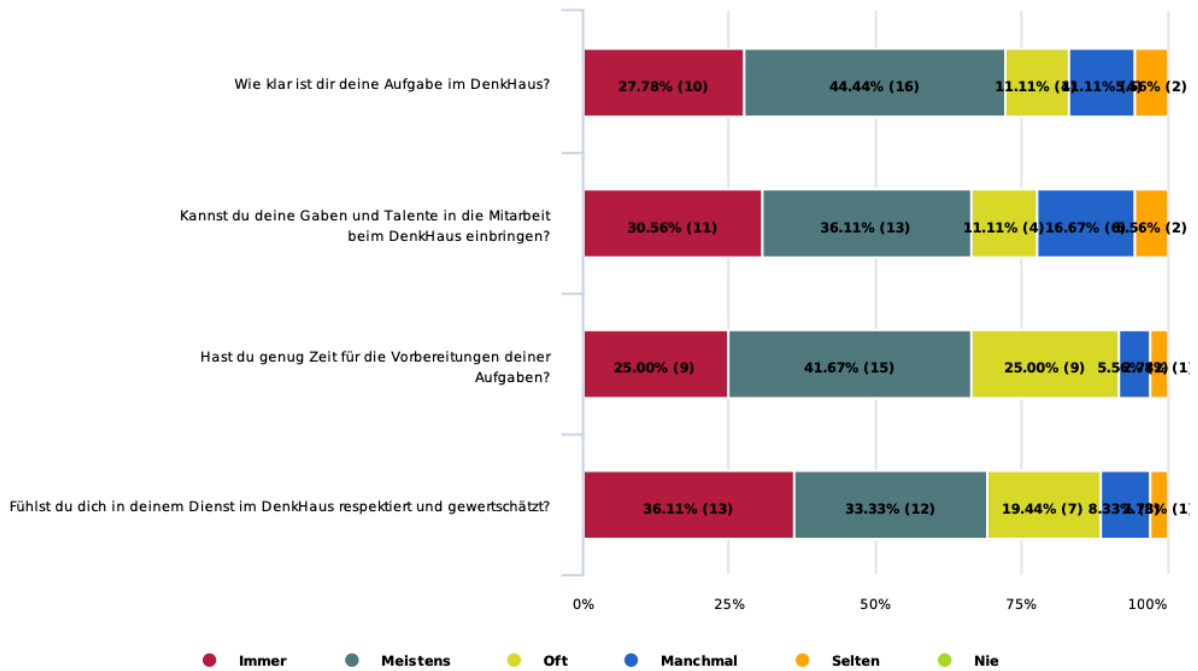
9. Frageseite: Persönliche Mitarbeit
38. Frage 1 36



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Freust du dich mehr über die Gottesdienste, an denen du mitgewirkt hast, als über die Gottesdienste, an deren Entstehung du unbeteiligt warst?	22,22% 8	19,44% 7	22,22% 8	25,00% 9	11,11% 4	0,00% 0	6,33	36
Wie oft verspürst du eine göttliche Freude an deiner Aufgabe im DenkHaus?	11,11% 4	30,56% 11	25,00% 9	30,56% 11	0,00% 0	2,78% 1	6,28	36
Freust du dich seit deiner Mitarbeit insgesamt mehr über jeden einzelnen Gottesdienst als vor deiner Mitarbeit im DenkHaus?	11,11% 4	25,00% 9	16,67% 6	30,56% 11	11,11% 4	5,56% 2	5,56	36
Wirst du durch die Mitarbeit im DenkHaus persönlich herausgefordert und ermutigt?	22,22% 8	22,22% 8	22,22% 8	25,00% 9	5,56% 2	2,78% 1	6,44	36

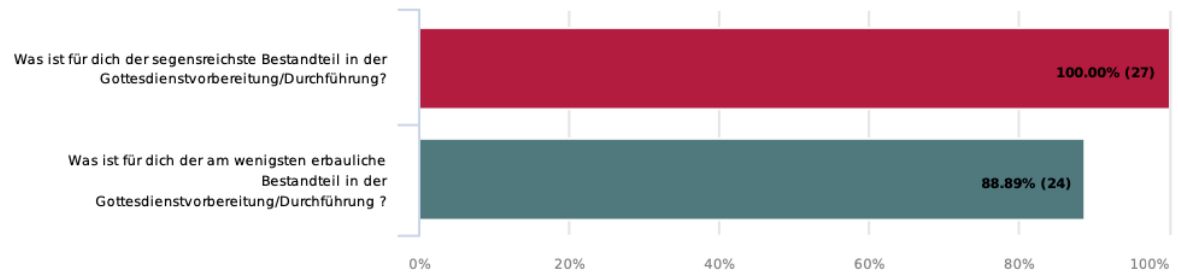
6,15

9. Frageseite: Persönliche Mitarbeit
39. Frage 36



	Immer	Meistens	Oft	Manchmal	Selten	Nie	<i>n</i>	
Wie klar ist dir deine Aufgabe im DenkHaus?	27,78% 10	44,44% 16	11,11% 4	11,11% 4	5,56% 2	0,00% 0	7,56	36
Kannst du deine Gaben und Talente in die Mitarbeit beim DenkHaus einbringen?	30,56% 11	36,11% 13	11,11% 4	16,67% 6	5,56% 2	0,00% 0	7,39	36
Hast du genug Zeit für die Vorbereitungen deiner Aufgaben?	25,00% 9	41,67% 15	25,00% 9	5,56% 2	2,78% 1	0,00% 0	7,61	36
Fühlst du dich in deinem Dienst im DenkHaus respektiert und gewertschätzt?	36,11% 13	33,33% 12	19,44% 7	8,33% 3	2,78% 1	0,00% 0	7,83	36
								7,60

Bitte beantworte diese Fragen aus deiner persönlichen Perspektive.



Was ist für dich der segensreichste Bestandteil in der Gottesdienstvorbereitung/Durchführung? _____	100,00% 27	
Was ist für dich der am wenigsten erbauliche Bestandteil in der Gottesdienstvorbereitung/Durchführung? _____	88,89% 24	

Du hast das Ende der offiziellen Umfrage erreicht.

Wenn du noch etwas über die Gottesdienstvorbereitung im DenkHaus mitteilen möchtest, das nicht Gegenstand der Umfrage war, dann hast du hier die Möglichkeit dazu.

Dieser Teil wird in der Studie selbst nicht ausgewertet, könnte aber für mich als Gottesdienstleiter interessant sein.

100,00% 54

54

APPENDIX H

English Transcriptions of Survey

1 Q1: What is your sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	134	44,2	44,2	44,2
	female	169	55,8	55,8	100,0
	Total	303	100,0	100,0	

2 Q2: How old are you?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	under 18	14	4,6	4,6	4,6
	between 18-25	25	8,3	8,3	12,9
	between 26-40	73	24,1	24,1	37,0
	between 41-50	67	22,1	22,1	59,1
	between 51-60	64	21,1	21,1	80,2
	between 61-70	46	15,2	15,2	95,4
	between 71-80	13	4,3	4,3	99,7
	older than 80	1	0,3	0,3	100,0
	Total	303	100,0	100,0	

3 Q3: What is your highest educational/professional degree?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no educational degree	11	3,6	3,6	3,6
	no professional degree	1	0,3	0,3	4,0
	basic schooling	28	9,2	9,2	13,2
	High School diploma	39	12,9	12,9	26,1
	completeted vocational training	87	28,7	28,7	54,8
	B.A.	51	16,8	16,8	71,6
	M.A.	79	26,1	26,1	97,7

Ph.D. or similar	7	2,3	2,3	100,0
Total	303	100,0	100,0	

4 Q4: Are you single or married?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid single	78	25,7	25,7	25,7
married	225	74,3	74,3	100,0
Total	303	100,0	100,0	

5 Q5: What best describes your spiritual heritage?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Lutheran / Reformed	39	12,9	12,9	12,9
Roman Catholic	4	1,3	1,3	14,2
Pentacostal	10	3,3	3,3	17,5
conservative free-church evangelical	41	13,5	13,6	31,1
evangelical-charismatic (Mülheimer Verband / our denomination)	131	43,2	43,4	74,5
evangelical mainstream (Baptist, FeG)	68	22,4	22,5	97,0
progressive (emerging)	2	0,7	0,7	97,7
no Christian heritage	5	1,7	1,7	99,3
different faith background (Judaism, Islam, Hinduism, esoterism etc.)	2	0,7	0,7	100,0
Total	302	99,7	100,0	
Missing	1	0,3		
Total	303	100,0		

6 Q6: Are you a member of the Paulus-Gemeinde?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid yes	256	84,5	84,5	84,5
no	47	15,5	15,5	100,0
Total	303	100,0	100,0	

7 Q7: Do you enjoy visiting our church services?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	293	96,7	97,0	97,0
	no	9	3,0	3,0	100,0
	Total	302	99,7	100,0	
Missing	nicht beantwortet	1	0,3		
Total		303	100,0		

8 Q8: Why do you come to church?

Q8_1: Rate the importance of fellowship with other Christians

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	58	19,1	22,7	22,7
	Rank 2	42	13,9	16,5	39,2
	Rank 2	46	15,2	18,0	57,3
	Rank 4	81	26,7	31,8	89,0
	Rank 5	21	6,9	8,2	97,3
	Rank 6	3	1,0	1,2	98,4
	Rank 7	3	1,0	1,2	99,6
	Rank 10	1	0,3	0,4	100,0
	Total	255	84,2	100,0	
Missing	not answered	48	15,8		
Total		303	100,0		

Q8_2: Rate the importance of worship in song

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	40	13,2	15,9	15,9
	Rank 2	79	26,1	31,3	47,2
	Rank 3	73	24,1	29,0	76,2
	Rank 4	37	12,2	14,7	90,9
	Rank 5	15	5,0	6,0	96,8
	Rank 6	6	2,0	2,4	99,2
	Rank 7	1	0,3	0,4	99,6
	Rank 9	1	0,3	0,4	100,0
	Total	252	83,2	100,0	
Missing	not answered	51	16,8		
Total		303	100,0		

Q8_3: Rate the importance of the sermon

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	69	22,8	24,5	24,5
	Rank 2	96	31,7	34,0	58,5
	Rank 2	79	26,1	28,0	86,5
	Rank 4	23	7,6	8,2	94,7
	Rank 5	13	4,3	4,6	99,3
	Rank 6	2	0,7	0,7	100,0
	Total	282	93,1	100,0	
Missing	not answered	21	6,9		
Total		303	100,0		

Q8_4: Rate the importance of meeting up with friends at church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	1	0,3	0,7	0,7
	Rank 2	12	4,0	8,9	9,6
	Rank 3	17	5,6	12,6	22,2
	Rank 4	21	6,9	15,6	37,8
	Rank 5	41	13,5	30,4	68,1
	Rank 6	27	8,9	20,0	88,1
	Rank 7	10	3,3	7,4	95,6
	Rank 8	5	1,7	3,7	99,3
	Rank 9	1	0,3	0,7	100,0
	Total	135	44,6	100,0	
Missing	not answered	168	55,4		
Total		303	100,0		

Q8_5: Rate if you come to church services as an escape from daily routines

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 2	2	0,7	2,0	2,0
	Rank 3	14	4,6	13,7	15,7
	Rank 4	15	5,0	14,7	30,4
	Rank 5	25	8,3	24,5	54,9

	Rank 6	16	5,3	15,7	70,6
	Rank 7	15	5,0	14,7	85,3
	Rank 8	9	3,0	8,8	94,1
	Rank 9	1	0,3	1,0	95,1
	Rank 10	2	0,7	2,0	97,1
	Rank 11	3	1,0	2,9	100,0
	Total	102	33,7	100,0	
Missing	not answered	201	66,3		
Total		303	100,0		

Q8_6: Rate if you come to church services for Bremen's best & cheapest coffee

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	1	0,3	2,2	2,2
	Rank 3	1	0,3	2,2	4,4
	Rank 4	1	0,3	2,2	6,7
	Rank 5	1	0,3	2,2	8,9
	Rank 6	7	2,3	15,6	24,4
	Rank 7	6	2,0	13,3	37,8
	Rank 8	9	3,0	20,0	57,8
	Rank 9	10	3,3	22,2	80,0
	Rank 10	3	1,0	6,7	86,7
	Rank 11	6	2,0	13,3	100,0
	Total	45	14,9	100,0	
Missing	not answered	258	85,1		
Total		303	100,0		

Q8_7: Rate if you come to church services for working at the church service or in the kid's programm

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	8	2,6	6,9	6,9
	Rank 2	13	4,3	11,2	18,1
	Rank 3	16	5,3	13,8	31,9
	Rank 4	26	8,6	22,4	54,3
	Rank 5	30	9,9	25,9	80,2
	Rank 6	10	3,3	8,6	88,8
	Rank 7	3	1,0	2,6	91,4

	Rank 8	3	1,0	2,6	94,0
	Rank 9	4	1,3	3,4	97,4
	Rank 10	1	0,3	0,9	98,3
	Rank 11	2	0,7	1,7	100,0
	Total	116	38,3	100,0	
Missing	not answered	187	61,7		
Total		303	100,0		

Q8_8: Rate if you come to church services as a matter of habit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 2	1	0,3	1,5	1,5
	Rank 3	7	2,3	10,3	11,8
	Rank 4	4	1,3	5,9	17,6
	Rank 5	6	2,0	8,8	26,5
	Rank 6	14	4,6	20,6	47,1
	Rank 7	9	3,0	13,2	60,3
	Rank 8	10	3,3	14,7	75,0
	Rank 9	7	2,3	10,3	85,3
	Rank 10	7	2,3	10,3	95,6
	Rank 11	3	1,0	4,4	100,0
	Total	68	22,4	100,0	
Missing	not answered	235	77,6		
Total		303	100,0		

Q8_9: Rate if you come to church services because of expectations of spouses, parents, children, friends

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	2	0,7	4,3	4,3
	Rank 2	1	0,3	2,1	6,4
	Rank 3	3	1,0	6,4	12,8
	Rank 4	1	0,3	2,1	14,9
	Rank 5	2	0,7	4,3	19,1
	Rank 6	3	1,0	6,4	25,5
	Rank 7	6	2,0	12,8	38,3
	Rank 8	5	1,7	10,6	48,9

	Rank 9	7	2,3	14,9	63,8
	Rank 10	10	3,3	21,3	85,1
	Rank 11	7	2,3	14,9	100,0
	Total	47	15,5	100,0	
Missing	not answered	256	84,5		
Total		303	100,0		

Q8_10: Rate if you come to church services because of the attractive programm offered for your kids

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 2	6	2,0	9,2	9,2
	Rank 3	9	3,0	13,8	23,1
	Rank 4	10	3,3	15,4	38,5
	Rank 5	7	2,3	10,8	49,2
	Rank 6	7	2,3	10,8	60,0
	Rank 7	7	2,3	10,8	70,8
	Rank 8	3	1,0	4,6	75,4
	Rank 9	4	1,3	6,2	81,5
	Rank 10	5	1,7	7,7	89,2
	Rank 11	7	2,3	10,8	100,0
	Total	65	21,5	100,0	
Missing	not answered	238	78,5		
Total		303	100,0		

Q8_11: Rate if you come to church services in order to encounter God

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	122	40,3	45,9	45,9
	Rank 2	49	16,2	18,4	64,3
	Rank 3	36	11,9	13,5	77,8
	Rank 4	35	11,6	13,2	91,0
	Rank 5	15	5,0	5,6	96,6
	Rank 6	6	2,0	2,3	98,9
	Rank 7	2	0,7	0,8	99,6
	Rank 9	1	0,3	0,4	100,0
	Total	266	87,8	100,0	

Missing	not answered	37	12,2		
Total		303	100,0		

9 Q9: How often to you visit the church services within a month?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	not at all	2	0,7	0,7	0,7
	one time	5	1,7	1,7	2,3
	twice	22	7,3	7,3	9,6
	three times	67	22,1	22,2	31,8
	four times	154	50,8	51,0	82,8
	every time (incl. worship-evenings, advent-services, mission-services, baptismal services)	52	17,2	17,2	100,0
	Total	302	99,7	100,0	
Missing	System	1	0,3		
Total		303	100,0		

10 Q10: What most accurately describes your participatory role in church?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no function	23	7,6	7,6	7,6
	volunteer worker	225	74,3	74,5	82,1
	co-leader	8	2,6	2,6	84,8
	leader	26	8,6	8,6	93,4
	employee	12	4,0	4,0	97,4
	deacon	4	1,3	1,3	98,7
	elder	4	1,3	1,3	100,0
	Total	302	99,7	100,0	
Missing	System	1	0,3		
Total		303	100,0		

11 Q11: Rate your faith with this indicator

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no faith	1	0,3	0,3	0,3

doubtling faith	8	2,6	2,6	3,0
average faith	79	26,1	26,1	29,0
strong faith	142	46,9	46,9	75,9
very strong faith	69	22,8	22,8	98,7
not answered	4	1,3	1,3	100,0
Total	303	100,0	100,0	

GOAL 1 (Q12-14)

With every worship service we want to communicate a very focused central theme (leitmotiv), drawn from a biblical text, for the entire service. We call it the Guidea: the guiding idea of the service. Not only the sermon, but all other parts of the worship service (prayer, illustrations, testimonies, applications, charge, worship, sermon, impressions) are dependent on this Guidea. This Guidea should make it easy for congregants to remember Sunday's theme and guide them in their discipleship throughout the week.

12 Q12_1: Is the Guidea - as the central goal of the church service - clearly and univocally communicated in the sermon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	56	18,5	18,9	18,9
	Almost always	172	56,8	57,9	76,8
	Often	41	13,5	13,8	90,6
	Occasionally	26	8,6	8,8	99,3
	Rarely	2	0,7	0,7	100,0
	Total	297	98,0	100,0	
Missing	not answered	6	2,0		
Total		303	100,0		

Q12_2: Is it evident that in every sermon the Guidea develops expositorially from a a biblical text?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	153	50,5	51,5	51,5
	Almost always	92	30,4	31,0	82,5
	Often	33	10,9	11,1	93,6
	Occasionally	16	5,3	5,4	99,0
	Rarely	3	1,0	1,0	100,0
	Total	297	98,0	100,0	
Missing	nicht beantwortet	6	2,0		
Total		303	100,0		

Q12_3: Do the other parts of the worship service implement and use the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	39	12,9	13,1	13,1
	Almost always	163	53,8	54,9	68,0
	Often	78	25,7	26,3	94,3
	Occasionally	14	4,6	4,7	99,0
	Rarely	3	1,0	1,0	100,0
	Total	297	98,0	100,0	
Missing	nicht beantwortet	6	2,0		
Total		303	100,0		

13 Q13_1: Is the focus on the Guidea helpful in remembering the message of the church service throughout the week?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	21	6,9	7,1	7,1
	Almost always	71	23,4	23,9	31,0
	Often	70	23,1	23,6	54,5
	Occasionally	89	29,4	30,0	84,5
	Rarely	42	13,9	14,1	98,7
	Never	4	1,3	1,3	100,0
	Total	297	98,0	100,0	
Missing	nicht beantwortet	6	2,0		
Total		303	100,0		

Q13_2: Is the focus on the Guidea helpful for your every day discipleship encounters?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	29	9,6	9,8	9,8
	Almost always	82	27,1	27,6	37,4
	Often	56	18,5	18,9	56,2
	Occasionally	98	32,3	33,0	89,2
	Rarely	27	8,9	9,1	98,3
	Never	5	1,7	1,7	100,0
	Total	297	98,0	100,0	
Missing	nicht beantwortet	6	2,0		
Total		303	100,0		

Q13_3: Are the Guideas helpful in your understanding of the Bible?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	31	10,2	10,4	10,4
	Almost always	94	31,0	31,6	42,1
	Often	74	24,4	24,9	67,0
	Occasionally	66	21,8	22,2	89,2
	Rarely	27	8,9	9,1	98,3
	Never	5	1,7	1,7	100,0
	Total	297	98,0	100,0	
Missing	nicht beantwortet	6	2,0		
Total		303	100,0		

14 Q14_1: Prayer from up front / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	48	15,8	100,0	100,0
Missing	not answered	249	82,2		
	System	6	2,0		
	Total	255	84,2		
Total		303	100,0		

Q14_2: Small group prayer in church service / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	38	12,5	100,0	100,0
Missing	not answered	259	85,5		
	System	6	2,0		
	Total	265	87,5		
Total		303	100,0		

Q14_3: Lord's Supper (incl. Bible verses) / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	90	29,7	100,0	100,0
Missing	not answered	207	68,3		
	System	6	2,0		
	Total	213	70,3		
Total		303	100,0		

Q14_4: Worship in song / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	195	64,4	100,0	100,0
Missing	not answered	102	33,7		
	System	6	2,0		
	Total	108	35,6		
Total		303	100,0		

Q14_5: Testimony/impressions / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	186	61,4	100,0	100,0
Missing	not answered	111	36,6		
	System	6	2,0		
	Total	117	38,6		
Total		303	100,0		

Q14_6: Scripture reading / Usefulness for the transport/conveyance of the Guidea?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	answered	168	55,4	100,0	100,0
Missing	not answered	129	42,6		
	System	6	2,0		
	Total	135	44,6		
Total		303	100,0		

GOAL 2 (Q15-17)

With every worship service we want to invite more lay people to participate in the long-term team approach of preparation and implementation of all worship services. In order to accomplish this, we established the ThinkHouse, consisting of four groups responsible for sermon writing, musical components, Scripture reading and artistic components (like song-writing or stage design). Our hope

15 Q15_1: Do you approve of the increasing responsibility of lay people / volunteers?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	140	46,2	48,3	48,3
	Almost always	103	34,0	35,5	83,8
	Often	27	8,9	9,3	93,1
	Occasionally	16	5,3	5,5	98,6
	Rarely	3	1,0	1,0	99,7
	Never	1	0,3	0,3	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q15_2: Does your observance of other lay people / volunteers in worship services motivate you to also participate likewise?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	31	10,2	10,7	10,7
	Almost always	44	14,5	15,2	25,9
	Often	51	16,8	17,6	43,4
	Occasionally	86	28,4	29,7	73,1
	Rarely	58	19,1	20,0	93,1
	Never	20	6,6	6,9	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q15_3: By observing illustrations, applications and examples in the sermon, do you reckonize the involvement of a team in the preparation of the sermon?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	32	10,6	11,0	11,0
	Almost always	71	23,4	24,5	35,5
	Often	58	19,1	20,0	55,5
	Occasionally	76	25,1	26,2	81,7
	Rarely	43	14,2	14,8	96,6
	Never	10	3,3	3,4	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q15_4: Does the reading of Scripture produce a certain expectation towards the sermon and the rest of the worship service?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	50	16,5	17,2	17,2
	Almost always	115	38,0	39,7	56,9
	Often	53	17,5	18,3	75,2
	Occasionally	45	14,9	15,5	90,7
	Rarely	24	7,9	8,3	99,0
	Never	3	1,0	1,0	100,0
	Total	290	95,7	100,0	

Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q15_5: Did the level of creativity rise with this new approach to worship service preparation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	52	17,2	17,9	17,9
	Almost always	95	31,4	32,8	50,7
	Often	69	22,8	23,8	74,5
	Occasionally	50	16,5	17,2	91,7
	Rarely	18	5,9	6,2	97,9
	Never	6	2,0	2,1	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

16 Q16_1: Do you approve of the increase of creativity?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	109	36,0	37,6	37,6
	Almost always	98	32,3	33,8	71,4
	Often	32	10,6	11,0	82,4
	Occasionally	36	11,9	12,4	94,8
	Rarely	11	3,6	3,8	98,6
	Never	4	1,3	1,4	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q16_2: Looking at the sermon series we taught recently: Did the decorations on stage help bring the message of the worship services forward?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	69	22,8	23,8	23,8

	Almost always	97	32,0	33,4	57,2
	Often	36	11,9	12,4	69,7
	Occasionally	50	16,5	17,2	86,9
	Rarely	38	12,5	13,1	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q16_3: Is the information on the slides (beamer) helpful, accessible, and memorable?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	86	28,4	29,7	29,7
	Almost always	140	46,2	48,3	77,9
	Often	38	12,5	13,1	91,0
	Occasionally	17	5,6	5,9	96,9
	Rarely	9	3,0	3,1	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q16_4: Is the selection of songs (classic, contemporary, performance, chorale, own song-writing) appropriate?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	75	24,8	25,9	25,9
	Almost always	125	41,3	43,1	69,0
	Often	59	19,5	20,3	89,3
	Occasionally	24	7,9	8,3	97,6
	Rarely	6	2,0	2,1	99,7
	Never	1	0,3	0,3	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

Q16_5: Are the songs we have written for the respective Guideas helpful to experience God in worship?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	57	18,8	19,7	19,7
	Almost always	96	31,7	33,1	52,8
	Often	45	14,9	15,5	68,3
	Occasionally	55	18,2	19,0	87,2
	Rarely	33	10,9	11,4	98,6
	Never	4	1,3	1,4	100,0
	Total	290	95,7	100,0	
Missing	nicht beantwortet	13	4,3		
Total		303	100,0		

GOAL 3 (Q17-20)

With every worship service we want to focus on one special liturgical element in order to highlight important biblical aspects of communal worship. These elements are: 1) The Lord's Supper with an evangelistic worship-focus, 2) testimonies (with or without generational song) of faith successes and faith struggles, 3) communal prayer, and 4) contemplative service with communication of impressions from God. These different emphases rotate throughout the month. (Our mission focus is incorporated three to four times a year as well.)

17 Q17_1: Rate the importance of the FrameWork group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	218	71,9	75,2	75,2
	Rank 2	36	11,9	12,4	87,6
	Rank 3	22	7,3	7,6	95,2
	Rank 4	14	4,6	4,8	100,0
	Total	290	95,7	100,0	
Missing	not answered	13	4,3		
Total		303	100,0		

Q17_2: Rate the importance of the WordAble group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	20	6,6	6,9	6,9
	Rank 2	90	29,7	31,0	37,9
	Rank 3	105	34,7	36,2	74,1
	Rank 4	75	24,8	25,9	100,0
	Total	290	95,7	100,0	
Missing	not answered	13	4,3		
Total		303	100,0		

Q17_3: Rate the importance of the BeatSite group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	42	13,9	14,5	14,5
	Rank 2	131	43,2	45,2	59,7
	Rank 3	96	31,7	33,1	92,8
	Rank 4	21	6,9	7,2	100,0
	Total	290	95,7	100,0	
Missing	not answered	13	4,3		
Total		303	100,0		

Q17_4: Rate the importance of the WorkShop group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rank 1	10	3,3	3,4	3,4
	Rank 2	33	10,9	11,4	14,8
	Rank 3	67	22,1	23,1	37,9
	Rank 4	180	59,4	62,1	100,0
	Total	290	95,7	100,0	
Missing	not answered	13	4,3		
Total		303	100,0		

18 Q18_1: Are you encouraged by new converts who right away partake of the Lord's Supper?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	152	50,2	52,8	52,8
	Almost always	50	16,5	17,4	70,1

	Often	23	7,6	8,0	78,1
	Occasionally	26	8,6	9,0	87,2
	Rarely	14	4,6	4,9	92,0
	Never	23	7,6	8,0	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q18_2: Are you inspired by the faith-testimonies of our people every month?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	138	45,5	47,9	47,9
	Almost always	80	26,4	27,8	75,7
	Often	38	12,5	13,2	88,9
	Occasionally	26	8,6	9,0	97,9
	Rarely	6	2,0	2,1	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q18_3: Does the relationship between a faith-testimony and a faith-song produce cohesion and solidarity between the generations?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	110	36,3	38,2	38,2
	Almost always	104	34,3	36,1	74,3
	Often	41	13,5	14,2	88,5
	Occasionally	26	8,6	9,0	97,6
	Rarely	6	2,0	2,1	99,7
	Never	1	0,3	0,3	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

19 Q19_1: Does the communal small group prayer help you to be active in worship and does it lead into an encounter with God?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	28	9,2	9,7	9,7
	Almost always	40	13,2	13,9	23,6
	Often	42	13,9	14,6	38,2
	Occasionally	65	21,5	22,6	60,8
	Rarely	80	26,4	27,8	88,5
	Never	33	10,9	11,5	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q19_2: Do the moments of silence and the impressions from God people share provide an opportunity for you to encounter God?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	40	13,2	13,9	13,9
	Almost always	114	37,6	39,6	53,5
	Often	44	14,5	15,3	68,8
	Occasionally	69	22,8	24,0	92,7
	Rarely	18	5,9	6,3	99,0
	Never	3	1,0	1,0	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q19_3: Do the short videos before each service lead well into the respective liturgical emphasis?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	51	16,8	17,7	17,7
	Almost always	77	25,4	26,7	44,4

	Often	63	20,8	21,9	66,3
	Occasionally	56	18,5	19,4	85,8
	Rarely	23	7,6	8,0	93,8
	Never	18	5,9	6,3	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Rate the components of the worship from most benedictory to least

20 Q20_1: Lord's Supper / evangelistic focus // Rate from most benedictory to least

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	114	37,6	39,6	39,6
	2 Pos	55	18,2	19,1	58,7
	3 Pos	56	18,5	19,4	78,1
	4 Pos	40	13,2	13,9	92,0
	5 Pos	23	7,6	8,0	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q20_2: Testimony without generation song // Rate from most benedictory to least

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	57	18,8	19,8	19,8
	2 Pos	75	24,8	26,0	45,8
	3 Pos	59	19,5	20,5	66,3
	4 Pos	62	20,5	21,5	87,8
	5 Pos	35	11,6	12,2	100,0
	Total	288	95,0	100,0	
Missing	not answered	15	5,0		
Total		303	100,0		

Q20_3: Testimony with generationsl song // Rate from most benedictory to least

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	70	23,1	24,3	24,3
	2 Pos	74	24,4	25,7	50,0
	3 Pos	64	21,1	22,2	72,2
	4 Pos	50	16,5	17,4	89,6
	5 Pos	30	9,9	10,4	100,0
	Total	288	95,0	100,0	
Missi ng	not answered	15	5,0		
Total		303	100,0		

Q20_4: Communal small group prayer // Rate from most benedictory to least

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	12	4,0	4,2	4,2
	2 Pos	42	13,9	14,6	18,8
	3 Pos	44	14,5	15,3	34,0
	4 Pos	60	19,8	20,8	54,9
	5 Pos	130	42,9	45,1	100,0
	Total	288	95,0	100,0	
Missi ng	not answered	15	5,0		
Total		303	100,0		

Q20_5: Contemplative/Impressions // Rate from most benedictory to least

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	35	11,6	12,2	12,2
	2 Pos	42	13,9	14,6	26,7
	3 Pos	65	21,5	22,6	49,3
	4 Pos	76	25,1	26,4	75,7
	5 Pos	70	23,1	24,3	100,0
	Total	288	95,0	100,0	
Missi ng	not answered	15	5,0		
Total		303	100,0		

GOAL 4 (Q21-25)

With every worship service we want to communicate the Gospel through the liturgical flow: 1. Entrance: As God invites us, we draw close to Him, 2. Transaction: We experience the deliverance provided by the Gospel, 3. Participation: We participate in the worship and mission of the King, 4. Parting: We part with purpose and blessed by God as well as promise each other to reunite.

21 Q21_1: Would you agree that God is at the center of worship from beginning to end?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	138	45,5	48,3	48,3
	Almost always	109	36,0	38,1	86,4
	Often	27	8,9	9,4	95,8
	Occasionally	9	3,0	3,1	99,0
	Rarely	3	1,0	1,0	100,0
	Total	286	94,4	100,0	
Missing	not answered	17	5,6		
Total		303	100,0		

Q21_2: Are you able - through the flow of the liturgy alone - to grasp the fact that you are invited, accepted, forgiven, and renewed by God?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	46	15,2	16,1	16,1
	Almost always	107	35,3	37,4	53,5
	Often	52	17,2	18,2	71,7
	Occasionally	49	16,2	17,1	88,8
	Rarely	24	7,9	8,4	97,2
	Never	8	2,6	2,8	100,0
	Total	286	94,4	100,0	

Missing	not answered	17	5,6		
Total		303	100,0		

Q21_3: Do you benefit personally from the opportunity to confess your sins, receive the forgiveness of God, and celebrate the renewed relationship with God?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	55	18,2	19,2	19,2
	Almost always	78	25,7	27,3	46,5
	Often	54	17,8	18,9	65,4
	Occasionally	52	17,2	18,2	83,6
	Rarely	40	13,2	14,0	97,6
	Never	7	2,3	2,4	100,0
	Total	286	94,4	100,0	
Missing	not answered	17	5,6		
Total		303	100,0		

22 Q22_1: Do you view yourself as an active partaker of worship services?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	47	15,5	16,4	16,4
	Almost always	117	38,6	40,9	57,3
	Often	55	18,2	19,2	76,6
	Occasionally	46	15,2	16,1	92,7
	Rarely	16	5,3	5,6	98,3
	Never	5	1,7	1,7	100,0
	Total	286	94,4	100,0	
Missing	not answered	17	5,6		
Total		303	100,0		

Q22_2: Do you receive prayer when the opportunity is offered in two liturgies every month?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	6	2,0	2,1	2,1

	Almost always	12	4,0	4,2	6,3
	Often	23	7,6	8,0	14,3
	Occasionally	91	30,0	31,8	46,2
	Rarely	87	28,7	30,4	76,6
	Never	67	22,1	23,4	100,0
	Total	286	94,4	100,0	
Missing	not answered	17	5,6		
Total		303	100,0		

Q22_3: Do you leave the church services with a strong conviction to have been equally blessed and challenged?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	45	14,9	15,7	15,7
	Almost always	118	38,9	41,3	57,0
	Often	83	27,4	29,0	86,0
	Occasionally	31	10,2	10,8	96,9
	Rarely	9	3,0	3,1	100,0
	Total	286	94,4	100,0	
Missing	not answered	17	5,6		
Total		303	100,0		

Rate in which part of the church service you are most active.

23 Q23_1: Lord's Supper // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	29	9,6	10,2	10,2
	2 Pos	59	19,5	20,8	31,0
	3 Pos	57	18,8	20,1	51,1
	4 Pos	51	16,8	18,0	69,0
	5 Pos	34	11,2	12,0	81,0
	6 Pos	21	6,9	7,4	88,4
	7 Pos	21	6,9	7,4	95,8
	8 Pos	6	2,0	2,1	97,9

	9 Pos	6	2,0	2,1	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_2: Communal prayer // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	14	4,6	4,9	4,9
	2 Pos	30	9,9	10,6	15,5
	3 Pos	28	9,2	9,9	25,4
	4 Pos	29	9,6	10,2	35,6
	5 Pos	30	9,9	10,6	46,1
	6 Pos	23	7,6	8,1	54,2
	7 Pos	32	10,6	11,3	65,5
	8 Pos	33	10,9	11,6	77,1
	9 Pos	65	21,5	22,9	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_3: worship in song // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	135	44,6	47,5	47,5
	2 Pos	48	15,8	16,9	64,4
	3 Pos	24	7,9	8,5	72,9
	4 Pos	19	6,3	6,7	79,6
	5 Pos	12	4,0	4,2	83,8
	6 Pos	13	4,3	4,6	88,4
	7 Pos	15	5,0	5,3	93,7
	8 Pos	9	3,0	3,2	96,8
	9 Pos	9	3,0	3,2	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_4: Sermon // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	71	23,4	25,0	25,0
	2 Pos	59	19,5	20,8	45,8
	3 Pos	47	15,5	16,5	62,3
	4 Pos	31	10,2	10,9	73,2
	5 Pos	23	7,6	8,1	81,3
	6 Pos	23	7,6	8,1	89,4
	7 Pos	11	3,6	3,9	93,3
	8 Pos	10	3,3	3,5	96,8
	9 Pos	9	3,0	3,2	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_5: Scripture reading // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	9	3,0	3,2	3,2
	2 Pos	24	7,9	8,5	11,6
	3 Pos	19	6,3	6,7	18,3
	4 Pos	23	7,6	8,1	26,4
	5 Pos	29	9,6	10,2	36,6
	6 Pos	51	16,8	18,0	54,6
	7 Pos	58	19,1	20,4	75,0
	8 Pos	46	15,2	16,2	91,2
	9 Pos	25	8,3	8,8	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_6: Blessing // Rate in which part of the church service you are most active

	Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	1 Pos	9	3,0	3,2	3,2
	2 Pos	12	4,0	4,2	7,4
	3 Pos	26	8,6	9,2	16,5
	4 Pos	44	14,5	15,5	32,0
	5 Pos	39	12,9	13,7	45,8
	6 Pos	46	15,2	16,2	62,0
	7 Pos	40	13,2	14,1	76,1
	8 Pos	43	14,2	15,1	91,2
	9 Pos	25	8,3	8,8	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_7: Performed song // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2 Pos	14	4,6	4,9	4,9
	3 Pos	20	6,6	7,0	12,0
	4 Pos	15	5,0	5,3	17,3
	5 Pos	24	7,9	8,5	25,7
	6 Pos	34	11,2	12,0	37,7
	7 Pos	43	14,2	15,1	52,8
	8 Pos	61	20,1	21,5	74,3
	9 Pos	73	24,1	25,7	100,0
	Total	284	93,7	100,0	
Missing	nicht beantwortet	19	6,3		
Total		303	100,0		

Q23_8: Contemplation/Time of silence // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	10	3,3	3,5	3,5
	2 Pos	21	6,9	7,4	10,9
	3 Pos	44	14,5	15,5	26,4
	4 Pos	50	16,5	17,6	44,0
	5 Pos	46	15,2	16,2	60,2
	6 Pos	31	10,2	10,9	71,1

	7 Pos	20	6,6	7,0	78,2
	8 Pos	38	12,5	13,4	91,5
	9 Pos	24	7,9	8,5	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Q23_9: Testimonies/Impressions // Rate in which part of the church service you are most active

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	7	2,3	2,5	2,5
	2 Pos	17	5,6	6,0	8,5
	3 Pos	19	6,3	6,7	15,1
	4 Pos	22	7,3	7,7	22,9
	5 Pos	47	15,5	16,5	39,4
	6 Pos	42	13,9	14,8	54,2
	7 Pos	44	14,5	15,5	69,7
	8 Pos	38	12,5	13,4	83,1
	9 Pos	48	15,8	16,9	100,0
	Total	284	93,7	100,0	
Missing	not answered	19	6,3		
Total		303	100,0		

Rate which part of the church service your participation comes most natural.

24 Q24_1: Lord's Supper/evangelistic focus // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	33	10,9	11,6	11,6
	2 Pos	73	24,1	25,6	37,2
	3 Pos	59	19,5	20,7	57,9
	4 Pos	40	13,2	14,0	71,9
	5 Pos	24	7,9	8,4	80,4
	6 Pos	27	8,9	9,5	89,8

	7 Pos	14	4,6	4,9	94,7
	8 Pos	4	1,3	1,4	96,1
	9 Pos	11	3,6	3,9	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_2: Communal prayer // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	8	2,6	2,8	2,8
	2 Pos	24	7,9	8,4	11,2
	3 Pos	28	9,2	9,8	21,1
	4 Pos	25	8,3	8,8	29,8
	5 Pos	20	6,6	7,0	36,8
	6 Pos	33	10,9	11,6	48,4
	7 Pos	34	11,2	11,9	60,4
	8 Pos	34	11,2	11,9	72,3
	9 Pos	79	26,1	27,7	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_3: Worship in song // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	137	45,2	48,1	48,1
	2 Pos	42	13,9	14,7	62,8
	3 Pos	26	8,6	9,1	71,9
	4 Pos	16	5,3	5,6	77,5
	5 Pos	20	6,6	7,0	84,6
	6 Pos	12	4,0	4,2	88,8
	7 Pos	10	3,3	3,5	92,3
	8 Pos	17	5,6	6,0	98,2
	9 Pos	5	1,7	1,8	100,0
	Total	285	94,1	100,0	

Missing	not answered	18	5,9		
Total		303	100,0		

Q24_4: Sermon // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	69	22,8	24,2	24,2
	2 Pos	48	15,8	16,8	41,1
	3 Pos	40	13,2	14,0	55,1
	4 Pos	43	14,2	15,1	70,2
	5 Pos	35	11,6	12,3	82,5
	6 Pos	19	6,3	6,7	89,1
	7 Pos	9	3,0	3,2	92,3
	8 Pos	8	2,6	2,8	95,1
	9 Pos	14	4,6	4,9	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_5: Scripture Reading // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	11	3,6	3,9	3,9
	2 Pos	27	8,9	9,5	13,3
	3 Pos	23	7,6	8,1	21,4
	4 Pos	22	7,3	7,7	29,1
	5 Pos	38	12,5	13,3	42,5
	6 Pos	40	13,2	14,0	56,5
	7 Pos	48	15,8	16,8	73,3
	8 Pos	51	16,8	17,9	91,2
	9 Pos	25	8,3	8,8	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_6: Blessing // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	8	2,6	2,8	2,8
	2 Pos	16	5,3	5,6	8,4
	3 Pos	35	11,6	12,3	20,7
	4 Pos	48	15,8	16,8	37,5
	5 Pos	54	17,8	18,9	56,5
	6 Pos	50	16,5	17,5	74,0
	7 Pos	39	12,9	13,7	87,7
	8 Pos	23	7,6	8,1	95,8
	9 Pos	12	4,0	4,2	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_7: Performed song // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	2	0,7	0,7	0,7
	2 Pos	12	4,0	4,2	4,9
	3 Pos	16	5,3	5,6	10,5
	4 Pos	20	6,6	7,0	17,5
	5 Pos	21	6,9	7,4	24,9
	6 Pos	34	11,2	11,9	36,8
	7 Pos	43	14,2	15,1	51,9
	8 Pos	66	21,8	23,2	75,1
	9 Pos	71	23,4	24,9	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_8: Contemplation/time of silence // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	1 Pos	13	4,3	4,6	4,6
	2 Pos	27	8,9	9,5	14,0
	3 Pos	41	13,5	14,4	28,4
	4 Pos	50	16,5	17,5	46,0
	5 Pos	33	10,9	11,6	57,5
	6 Pos	33	10,9	11,6	69,1
	7 Pos	32	10,6	11,2	80,4
	8 Pos	35	11,6	12,3	92,6
	9 Pos	21	6,9	7,4	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

Q24_9: Testimonies/Impressions // Rate which part of the church service your participation comes most natural

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 Pos	4	1,3	1,4	1,4
	2 Pos	16	5,3	5,6	7,0
	3 Pos	17	5,6	6,0	13,0
	4 Pos	21	6,9	7,4	20,4
	5 Pos	40	13,2	14,0	34,4
	6 Pos	37	12,2	13,0	47,4
	7 Pos	56	18,5	19,6	67,0
	8 Pos	47	15,5	16,5	83,5
	9 Pos	47	15,5	16,5	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

25 Q25: After everything you have learned about the goals of the worship services of the Paulus-Gemeinde: Can you imagine being part of the preparation and implementation of our church services as a volunteer?

	Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	Ja	171	56,4	60,0	60,0
	Nein	114	37,6	40,0	100,0
	Total	285	94,1	100,0	
Missing	not answered	18	5,9		
Total		303	100,0		

27 Q27: Are you a leader or volunteer worker of one of our ThinkHouse Project teams (WorkShop, WordAble, FrameWork, BeatSite)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ja	36	11,9	13,2	13,2
	Nein	237	78,2	86,8	100,0
	Total	273	90,1	100,0	
Missing	not answered	30	9,9		
Total		303	100,0		

**HERE STARTS THE THINKHOUSE-PART OF THE SURVEY.
35 PARTICIPANTS HAVE COMPLETED QUESTIONS 27-41**

28 Q28: How do you experience the ThinkHouse meetings that prepare the worship service?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Extremely helpful	8	2,6	21,6	21,6
	Mostly helpful	13	4,3	35,1	56,8
	Sometimes helpful	7	2,3	18,9	75,7
	Neutral	7	2,3	18,9	94,6
	Not very helpful	2	0,7	5,4	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

29 Q29: Is the preparation for the worship service beneficial to your own spiritual growth?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	6	2,0	16,2	16,2
	Almost always	6	2,0	16,2	32,4
	Often	7	2,3	18,9	51,4
	Occasionally	7	2,3	18,9	70,3
	Rarely	9	3,0	24,3	94,6
	Never	2	0,7	5,4	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

30 Q30: How do you rate the collaboration with the peaching pastor who leads the meeting?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very good+B1088:B1089B1088:B1090B1088:B1091B1088:B1092	5	1,7	13,5	13,5
	Good	23	7,6	62,2	75,7
	Fair	3	1,0	8,1	83,8
	Average	5	1,7	13,5	97,3
	Poor	1	0,3	2,7	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

31 Q31: How do you rate the collaboration with the other volunteer workers?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very good	4	1,3	10,8	10,8
	Good	23	7,6	62,2	73,0
	Fair	6	2,0	16,2	89,2
	Average	4	1,3	10,8	100,0
	Total	37	12,2	100,0	

Missing	System	266	87,8		
Total		303	100,0		

32 Q32: Were the meetings in which you prepared the worship service effective and expedient?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	5	1,7	13,5	13,5
	Almost always	11	3,6	29,7	43,2
	Often	13	4,3	35,1	78,4
	Occasionally	7	2,3	18,9	97,3
	Rarely	1	0,3	2,7	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

33 Q33: How to you rate the team work in the time span from the meeting to the service?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sehr gut	1	0,3	2,7	2,7
	Gut	16	5,3	43,2	45,9
	Befriedigend	11	3,6	29,7	75,7
	Ausreichend	6	2,0	16,2	91,9
	Mangelhaft	3	1,0	8,1	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

34 Q34: How often do you receive commendation for your work (outside of ThinkHouse)?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	1	0,3	2,7	2,7
	Almost always	1	0,3	2,7	5,4
	Often	10	3,3	27,0	32,4
	Occasionally	15	5,0	40,5	73,0
	Rarely	8	2,6	21,6	94,6

	Never	2	0,7	5,4	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

35 Q35: How often do you receive commendation for your work (inside of ThinkHouse)?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	1	0,3	2,7	2,7
	Almost always	6	2,0	16,2	18,9
	Often	13	4,3	35,1	54,1
	Occasionally	12	4,0	32,4	86,5
	Rarely	5	1,7	13,5	100,0
	Total	37	12,2	100,0	
Missing	System	266	87,8		
Total		303	100,0		

38 Q38_1: Are you more excited about the church services that you have been part of than about others you have not participated in?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	8	2,6	22,2	22,2
	Almost always	7	2,3	19,4	41,7
	Often	8	2,6	22,2	63,9
	Occasionally	9	3,0	25,0	88,9
	Rarely	4	1,3	11,1	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q38_2: How often did you experience a godly joy about your participation in the ThinkHouse?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	4	1,3	11,1	11,1
	Almost always	11	3,6	30,6	41,7

	Often	9	3,0	25,0	66,7
	Occasionally	11	3,6	30,6	97,2
	Never	1	0,3	2,8	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q38_3: Are you overall more excited about every church service since you started working with the ThinkHouse?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	4	1,3	11,1	11,1
	Almost always	9	3,0	25,0	36,1
	Often	6	2,0	16,7	52,8
	Occasionally	11	3,6	30,6	83,3
	Rarely	4	1,3	11,1	94,4
	Never	2	0,7	5,6	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q38_4: Are you personally challenged by your participation in the ThinkHouse Project?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	8	2,6	22,2	22,2
	Almost always	8	2,6	22,2	44,4
	Often	8	2,6	22,2	66,7
	Occasionally	9	3,0	25,0	91,7
	Rarely	2	0,7	5,6	97,2
	Never	1	0,3	2,8	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

39 Q39_1: Is it clear to you what is expected of you in the ThinkHouse Project?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	10	3,3	27,8	27,8
	Almost always	16	5,3	44,4	72,2
	Often	4	1,3	11,1	83,3
	Occasionally	4	1,3	11,1	94,4
	Rarely	2	0,7	5,6	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q39_2: Are you able to contribute your strenghts and gifts to the benefit of the ThinkHouse Project?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	11	3,6	30,6	30,6
	Almost always	13	4,3	36,1	66,7
	Often	4	1,3	11,1	77,8
	Occasionally	6	2,0	16,7	94,4
	Rarely	2	0,7	5,6	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q39_3: Do you have enough time for preparation?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	9	3,0	25,0	25,0
	Almost always	15	5,0	41,7	66,7
	Often	9	3,0	25,0	91,7
	Occasionally	2	0,7	5,6	97,2
	Rarely	1	0,3	2,8	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

Q39_4: Do you feel respected and valued in your service to the ThinkHouse Project?

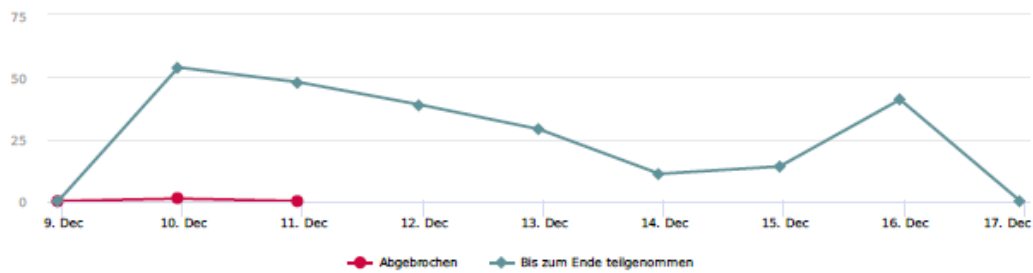
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Always	13	4,3	36,1	36,1
	Almost always	12	4,0	33,3	69,4
	Often	7	2,3	19,4	88,9
	Occasionally	3	1,0	8,3	97,2
	Rarely	1	0,3	2,8	100,0
	Total	36	11,9	100,0	
Missing	nicht beantwortet	267	88,1		
Total		303	100,0		

APPENDIX I

Survey Responses From General Group

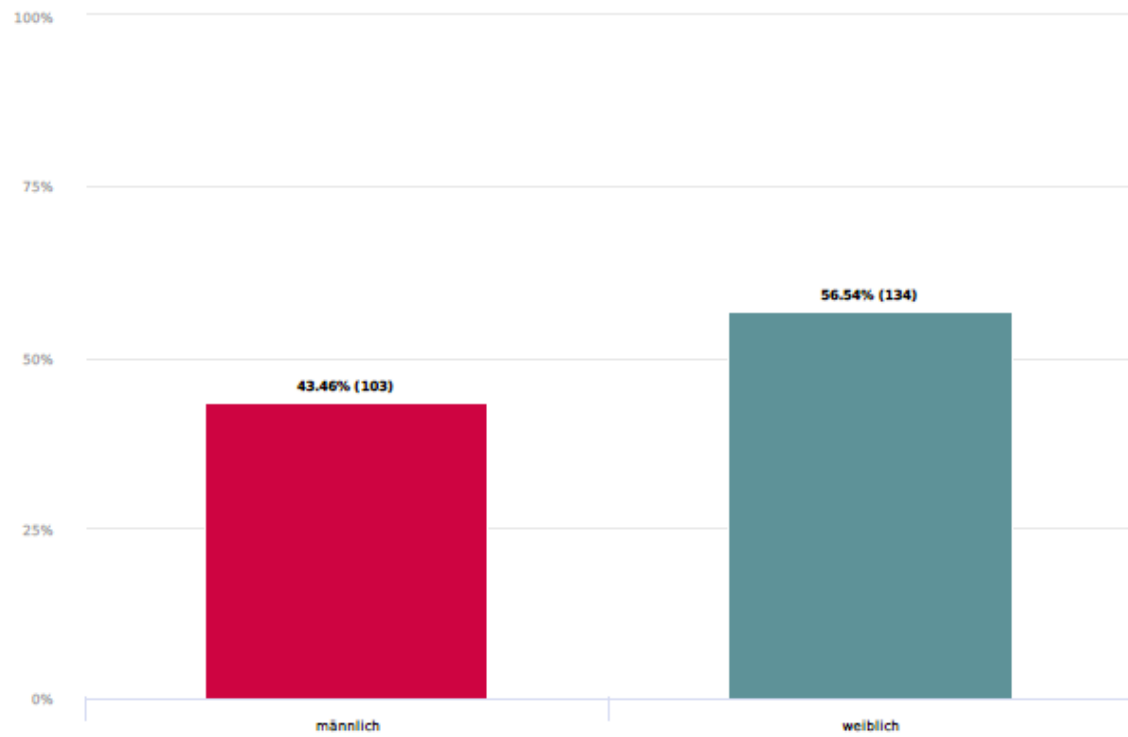
Umfrage zu den Gottesdiensten der Paulus-Gemeinde

Filter:	Kein DenkHaus MA	
Besucher:	237	
Teilnehmer:	237 (100,00%)	<div><div></div></div>
Abgeschlossen:	236 (99,58%)	<div><div></div></div>
Abgebrochen:	1 (0,42%)	<div><div></div></div>
Anzahl Fragen:	41	
⌚ Teilnahmezeit:	02:23:09	



Besucherquellen	Besucher / Teilnehmer	
Teilnehmerliste: Denkhaus Umfrage	131 / 131	<div><div></div></div>
Gelöschte Besucherquellen	106 / 106	<div><div></div></div>

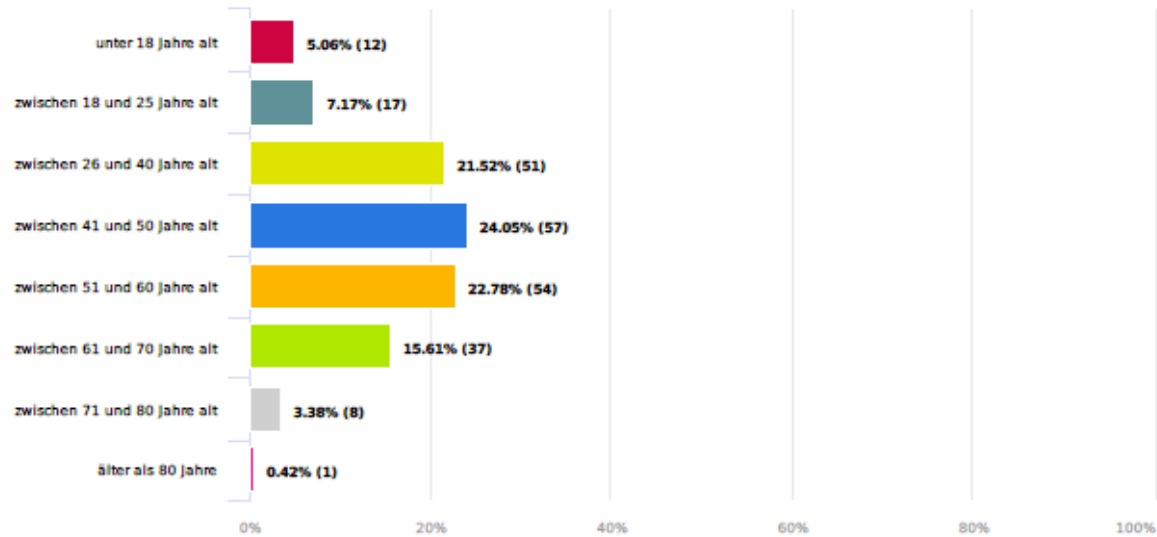
Was ist dein Geschlecht?



männlich	43,46%	103	
weiblich	56,54%	134	
		237	

1. Fragesetter: Deine Informationen
2. Frage 1 237

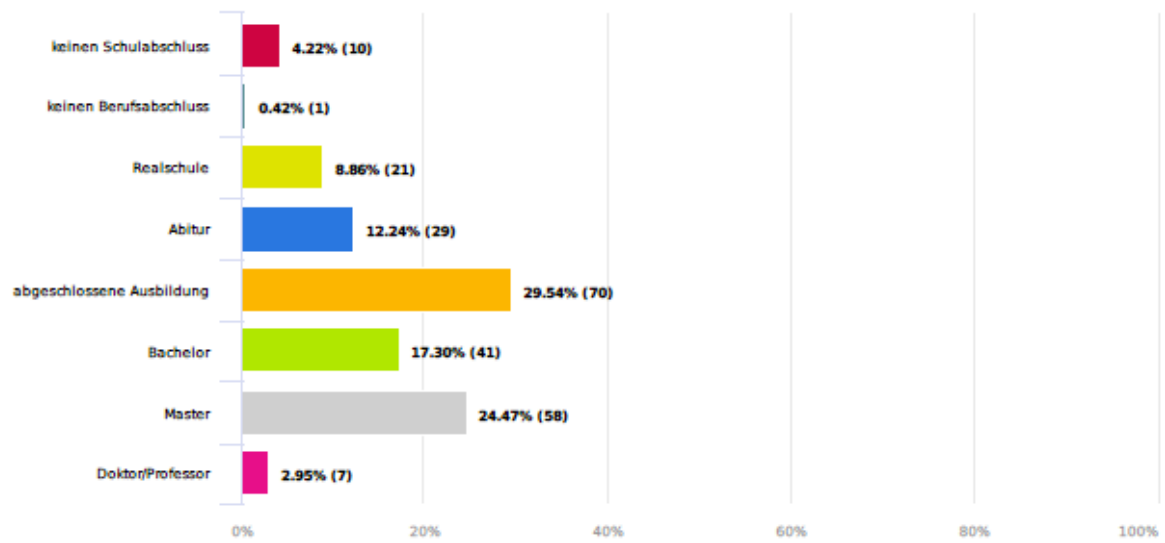
Wie alt bist du?



unter 18 Jahre alt	5,06%	12	
zwischen 18 und 25 Jahre alt	7,17%	17	
zwischen 26 und 40 Jahre alt	21,52%	51	
zwischen 41 und 50 Jahre alt	24,05%	57	
zwischen 51 und 60 Jahre alt	22,78%	54	
zwischen 61 und 70 Jahre alt	15,61%	37	
zwischen 71 und 80 Jahre alt	3,38%	8	
älter als 80 Jahre	0,42%	1	

237

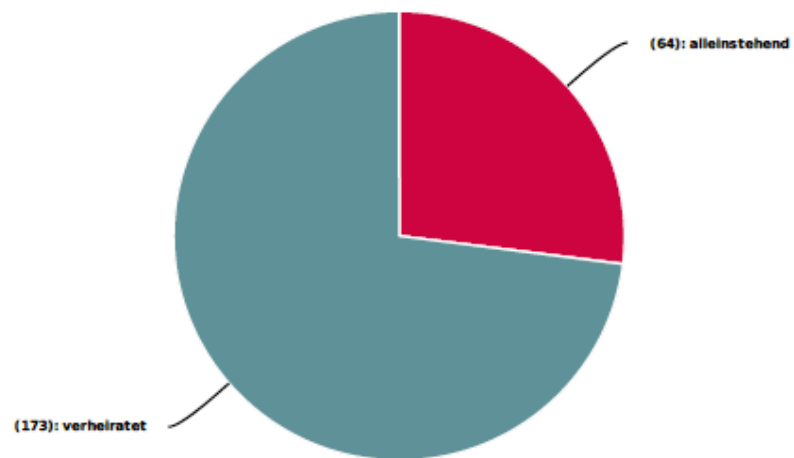
Was ist dein höchster Bildungsabschluss?



keinen Schulabschluss	4,22%	10	
keinen Berufsabschluss	0,42%	1	
Realschule	8,86%	21	
Abitur	12,24%	29	
abgeschlossene Ausbildung	29,54%	70	
Bachelor	17,30%	41	
Master	24,47%	58	
Doktor/Professor	2,95%	7	

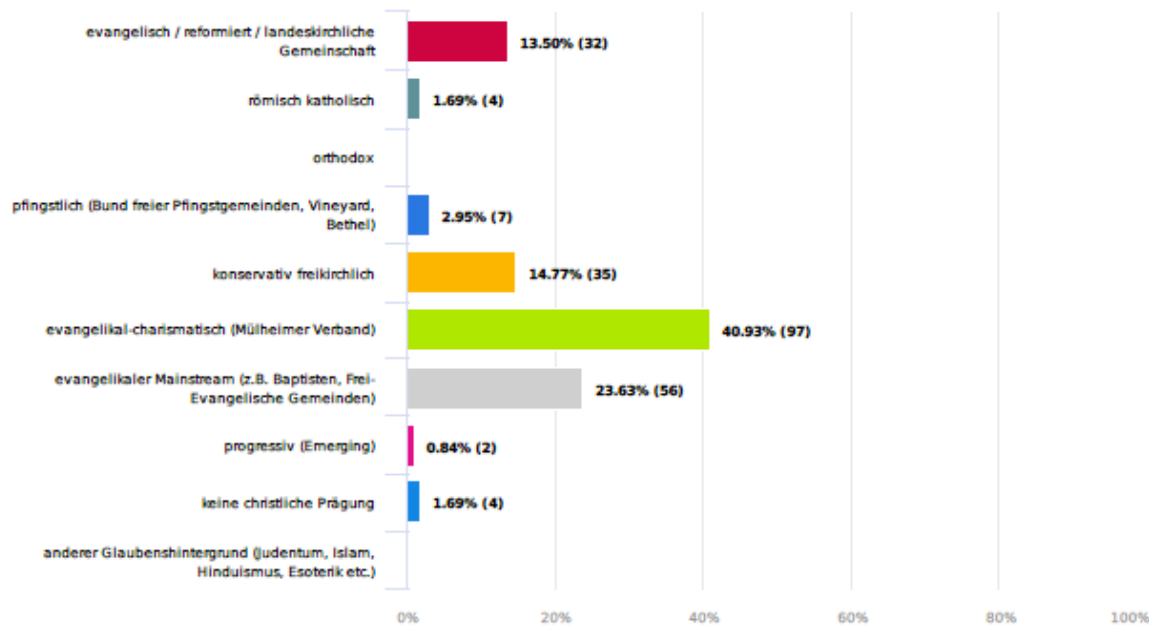
237

Bist Du alleinstehend oder verheiratet?



alleinstehend	27,00%	64	
verheiratet	73,00%	173	
237			

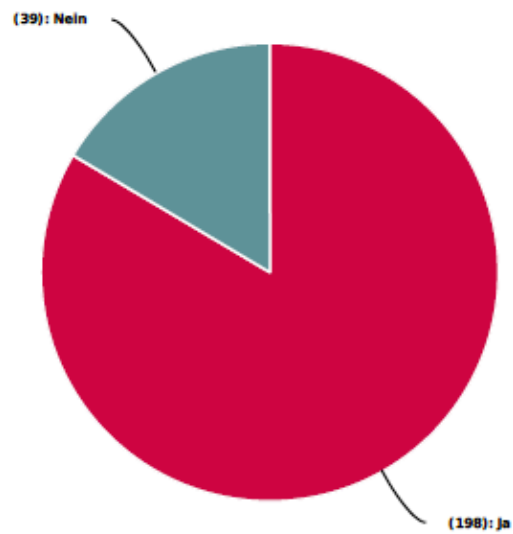
Was beschreibt am besten deine gemeindliche/geistliche Prägung?



evangelisch / reformiert / landeskirchliche Gemeinschaft	13,50%	32	
römisch katholisch	1,69%	4	
orthodox	0,00%	0	
pfingstlich (Bund freier Pfingstgemeinden, Vineyard, Bethel)	2,95%	7	
konservativ freikirchlich	14,77%	35	
evangelikal-charismatisch (Mülheimer Verband)	40,93%	97	
evangelikaler Mainstream (z.B. Baptisten, Frei-Evangelische Gemeinden)	23,63%	56	
progressiv (Emerging)	0,84%	2	
keine christliche Prägung	1,69%	4	
anderer Glaubenshintergrund (Judentum, Islam, Hinduismus, Esoterik etc.)	0,00%	0	

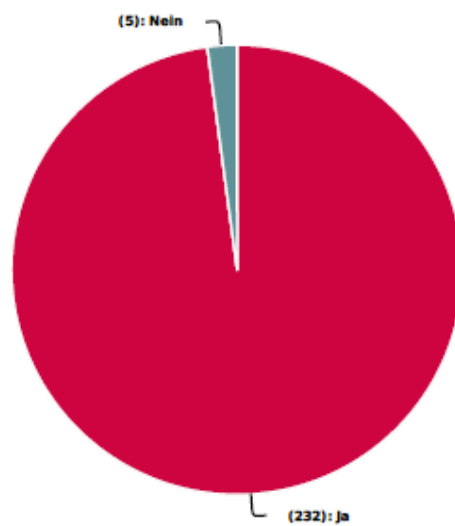
237

Bist Du ein Mitglied in der Paulus-Gemeinde?



Ja	83,54%	198	
Nein	16,46%	39	
237			

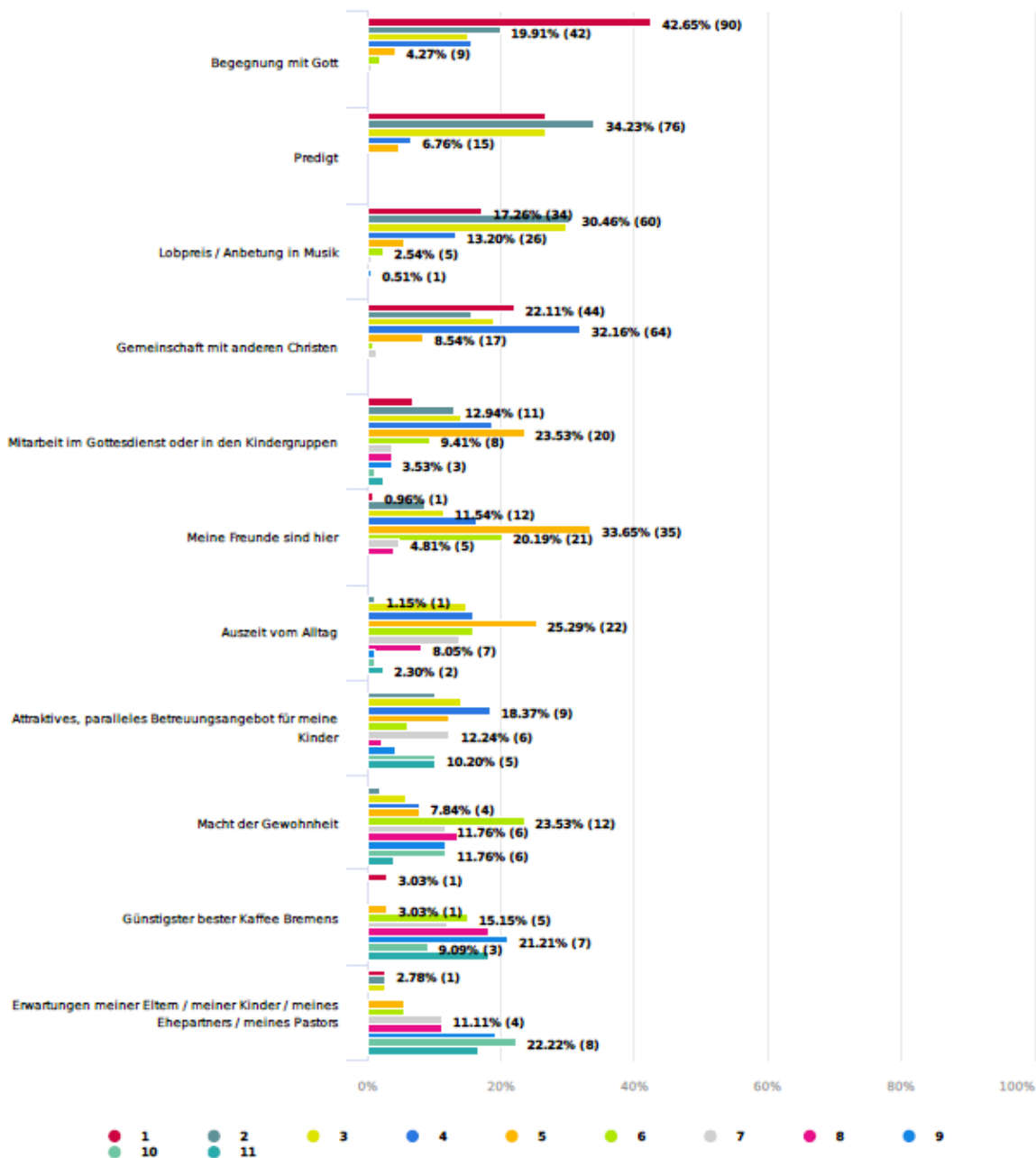
Besuchst du gerne die Gottesdienste der Paulus-Gemeinde?



Ja	97,89%	232	
Nein	2,11%	5	
237			

Warum besuchst du die Gottesdienste der Paulus-Gemeinde?

Bitte ordne die Liste nach deiner persönlichen Priorität. (wichtig oben, unwichtig unten). Nenne mindestens drei Gründe.

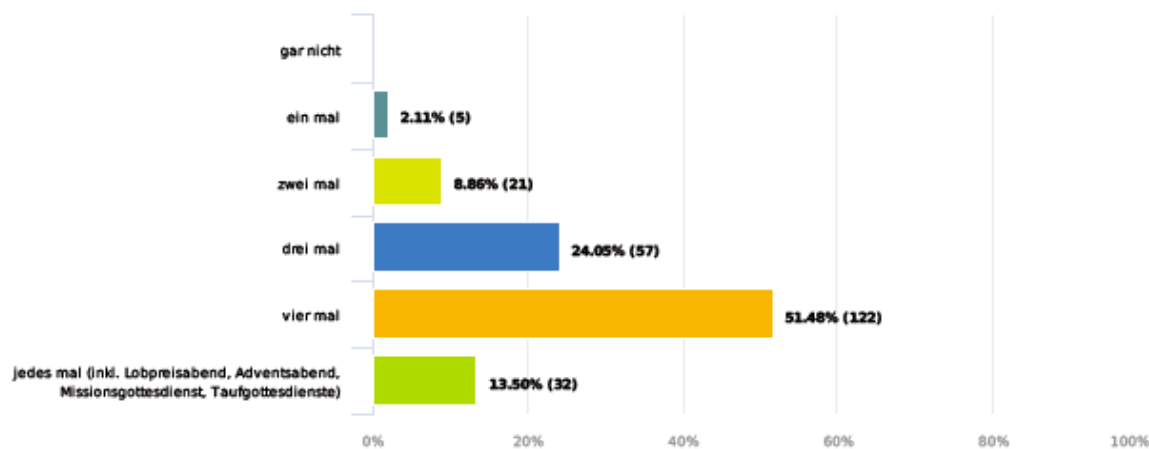


	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Begegnung mit Gott	1	9,73	42,65% 90	19,91% 42	15,17% 32	15,64% 33	4,27% 9	1,90% 4	0,47% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	211
Predigt	2	9,72	27,03% 60	34,23% 76	27,03% 60	6,76% 15	4,95% 11	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	222

9 / 42

	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Lobpreis / Anbetung in Musik	3	9,28	17,26% 34	30,46% 60	29,95% 59	13,20% 26	5,58% 11	2,54% 5	0,51% 1	0,00% 0	0,51% 1	0,00% 0	0,00% 0	197
Gemeinschaft mit anderen Christen	4	9,02	22,11% 44	15,58% 31	19,10% 38	32,16% 64	8,54% 17	1,01% 2	1,51% 3	0,00% 0	0,00% 0	0,00% 0	0,00% 0	199
Mitarbeit im Gottesdienst oder in den Kindergruppen	5	7,53	7,06% 6	12,94% 11	14,12% 12	18,82% 16	23,53% 20	9,41% 8	3,53% 3	3,53% 3	3,53% 3	1,18% 1	2,35% 2	85
Meine Freunde sind hier	6	7,28	0,96% 1	8,65% 9	11,54% 12	16,35% 17	33,65% 35	20,19% 21	4,81% 5	3,85% 4	0,00% 0	0,00% 0	0,00% 0	104
Auszeit vom Alltag	7	6,57	0,00% 0	1,15% 1	14,94% 13	16,09% 14	25,29% 22	16,09% 14	13,79% 12	8,05% 7	1,15% 1	1,15% 1	2,30% 2	87
Attraktives, paralleles Betreuungsangebot für meine Kinder	8	6,12	0,00% 0	10,20% 5	14,29% 7	18,37% 9	12,24% 6	6,12% 3	12,24% 6	2,04% 1	4,08% 2	10,20% 5	10,20% 5	49
Macht der Gewohnheit	9	5,08	0,00% 0	1,96% 1	5,88% 3	7,84% 4	7,84% 4	23,53% 12	11,76% 6	13,73% 7	11,76% 6	11,76% 6	3,92% 2	51
Günstigster bester Kaffee Bremens	10	3,79	3,03% 1	0,00% 0	0,00% 0	0,00% 0	3,03% 1	15,15% 5	12,12% 4	18,18% 6	21,21% 7	9,09% 3	18,18% 6	33
Erwartungen meiner Eltern / meiner Kinder / meines Ehepartners / meines Pastors	11	3,75	2,78% 1	2,78% 1	2,78% 1	0,00% 0	5,56% 2	5,56% 2	11,11% 4	11,11% 4	19,44% 7	22,22% 8	16,67% 6	36

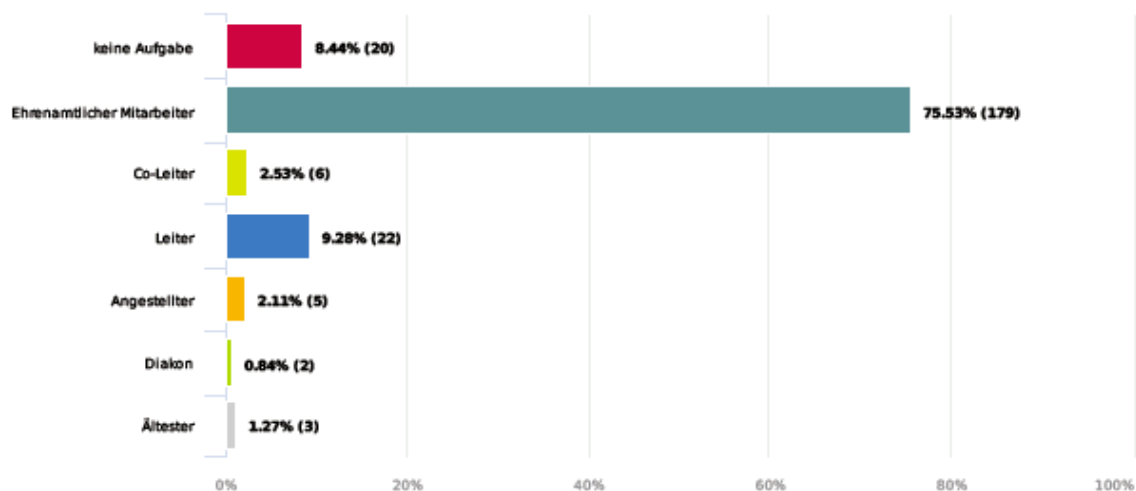
Wie oft besuchst du die Gottesdienste der Paulus-Gemeinde durchschnittlich im Monat?



gar nicht	0,00%	0
ein mal	2,11%	5
zwei mal	8,86%	21
drei mal	24,05%	57
vier mal	51,48%	122
jedes mal (inkl. Lobpreisabend, Adventsabend, Missionsgottesdienst, Taufgottesdienste)	13,50%	32

237

In welcher Aufgabe/Rolle bringst du dich primär ins Gemeindeleben ein?



keine Aufgabe	8,44%	20	
Ehrenamtlicher Mitarbeiter	75,53%	179	
Co-Leiter	2,53%	6	
Leiter	9,28%	22	
Angestellter	2,11%	5	
Diakon	0,84%	2	
Ältester	1,27%	3	

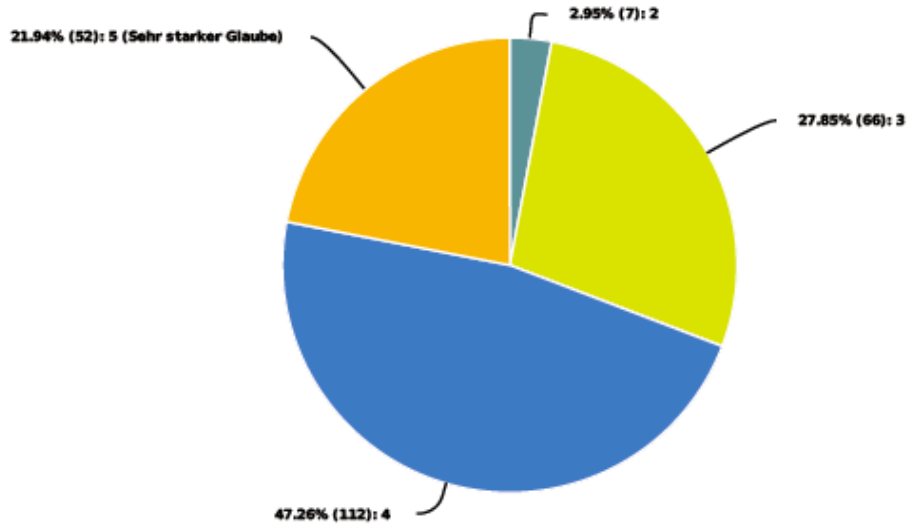
237

Glaubensindikator

Bitte schätze die Stärke deines AKTUELLEN Glauben mit dem Schieberegler ein.

Von links nach rechts:

1 Kein Glaube / 2 Zweifelhafter Glaube / 3 Durchschnittlicher Glaube / 4 Starker Glaube / 5 Sehr starker Glaube



1 (Kein Glaube)	0,00%	0
2	2,95%	7
3	27,85%	66
4	47,26%	112
5 (Sehr starker Glaube)	21,94%	52
		237

Durchschnittswert:

ø 3,88

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
12. Frage 237

Fragen zu Ziel 1 (Teil 1)

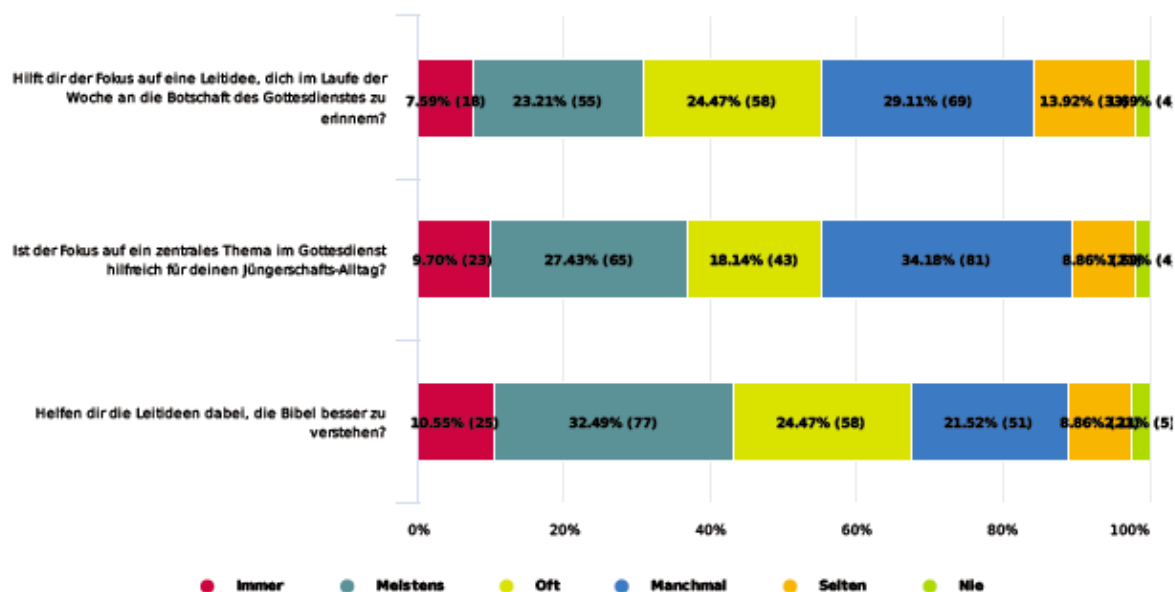
Ziel 1: In jedem Gottesdienst kommunizieren wir ein sehr klares, zentrales Thema, das auf einem biblischen Text basiert. Wir nennen das die Leitidee des Gottesdienstes. Nicht nur die Predigt, sondern alle Komponenten des Gottesdienstes sind abhängig von dieser Leitidee und richten sich an ihr aus. Die Leitidee soll es jedem Gottesdienstbesucher ermöglichen, sich langfristig an das Thema des Sonntages zu erinnern und dies in seiner/ihrer praktischen Nachfolge unter der Woche zu integrieren.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Wird die Leitidee - das zentrale Ziel des Gottesdienstes - in der Predigt klar und eindeutig benannt?	18,99% 45	59,07% 140	13,50% 32	7,59% 18	0,84% 2	0,00% 0	7,43	237
Wird durch die Predigt deutlich, dass ein biblischer Text die Grundlage jeder Leitidee ist?	52,74% 125	31,65% 75	8,86% 21	5,49% 13	1,27% 3	0,00% 0	8,34	237
Nehmen die anderen Bestandteile des Gottesdienstes (z.B. Vortrags- oder Mitsinglieder, Gebet, Zeugnisse, Lesung, Segen etc.) die Leitidee auf?	13,50% 32	54,85% 130	27,85% 66	3,38% 8	0,42% 1	0,00% 0	7,41	237
							7,73	

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
13. Frage 237

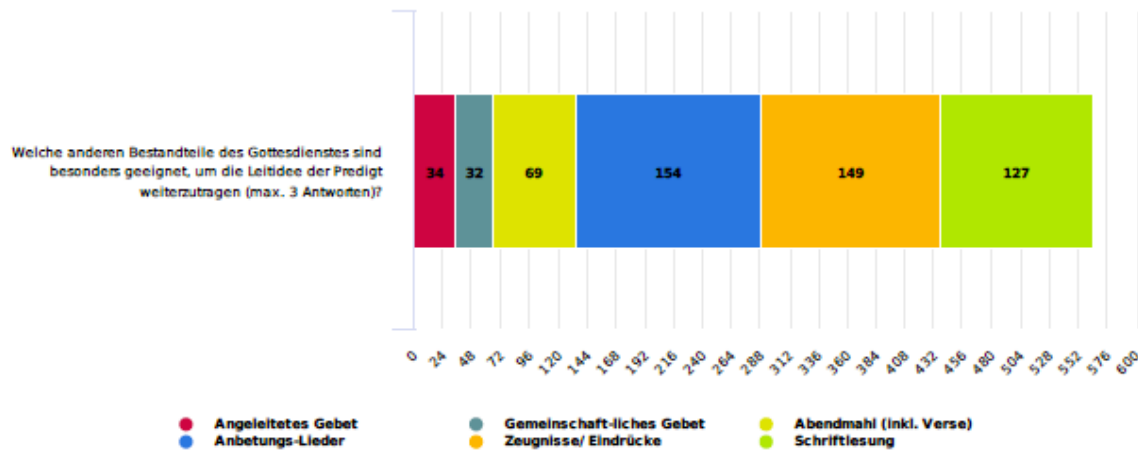
Fragen zu Ziel 1 (Teil 2)



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Hilft dir der Fokus auf eine Leitidee, dich im Laufe der Woche an die Botschaft des Gottesdienstes zu erinnern?	7,59% 18	23,21% 55	24,47% 58	29,11% 69	13,92% 33	1,69% 4	4,08	237
Ist der Fokus auf ein zentrales Thema im Gottesdienst hilfreich für deinen Jüngerschafts-Alltag?	9,70% 23	27,43% 65	18,14% 43	34,18% 81	8,86% 21	1,69% 4	4,25	237
Helfen dir die Leitideen dabei, die Bibel besser zu verstehen?	10,55% 25	32,49% 77	24,47% 58	21,52% 51	8,86% 21	2,11% 5	5,12	237
							4,49	

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
 14. Frage 1 237

Frage zu Ziel 1 (Teil 3)



	Angeleitetes Gebet	Gemeinschaftliches Gebet	Abendmahl (inkl. Verse)	Anbetungs-Lieder	Zeugnisse/ Eindrücke	Schriftlesung	n	
Welche anderen Bestandteile des Gottesdienstes sind besonders geeignet, um die Leitidee der Predigt weiterzutragen (max. 3 Antworten)?	14,35% 34	13,50% 32	29,11% 69	64,98% 154	62,87% 149	53,59% 127	4,30	565
							4,30	

3. Fragesetter: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
15. Frage 1237

Fragen zu Ziel 2 (Teil 1)

Ziel 2: An jedem Sonntag bringen viele ehrenamtliche Mitarbeiter ihre Gaben und Talente in die Vorbereitung und Durchführung des Gottesdienstes ein. Aus diesem Grund haben wir das DenkHaus gegründet. Das DenkHaus besteht aus vier Teams, die beim Predigtschreiben und der Schriftauslegung helfen (FachWerk), die Schriftlesung gestalten (WortLaut), die ihre künstlerische Kreativität einbringen (WerkStatt) und für die musikalische Gestaltung und das Songwriting verantwortlich sind (TaktOrt). Wir wollen damit die unveränderliche Botschaft vom eingebrochenen Reich Gottes kreativ, authentisch, generationsübergreifend und frisch zum Vorschein bringen.



	Immer		Meistens		Oft		Manchmal		Selten		Nie		n	
Befürwortest du die größere Verantwortung, die Ehrenamtliche in unseren Gottesdiensten durch ihre direkte (sichtbar/Bühne) oder indirekte (unsichtbar/Vorbereitung) Beteiligung tragen?	45,57%	108	36,71%	87	10,55%	25	6,33%	15	0,42%	1	0,42%	1	8,39	237
Produziert allein die häufige Mitwirkungen von Ehrenamtlichen im Gottesdienst in dir den Wunsch, dich auch dementsprechend zu beteiligen?	9,70%	23	13,08%	31	17,72%	42	32,49%	77	18,99%	45	8,02%	19	4,76	237
Merkt man an den Illustrationen, Anwendungen und Beispielen, dass mehrere Leute mit ihren persönlichen Blickwinkeln an der Entstehung der Predigt beteiligt waren?	10,97%	26	23,63%	56	19,41%	46	27,00%	64	14,77%	35	4,22%	10	5,53	237
6,39														

	Immer		Meistens		Oft		Manchmal		Selten		Nie		n	
Produziert die Schriftlesung eine Erwartungshaltung gegenüber der Predigt und dem Rest des Gottesdienstes?	17,72%	42	38,40%	91	18,57%	44	15,61%	37	8,44%	20	1,27%	3	6,75	237
Ist die allgemeine Kreativität durch diese neue Gottesdienstplanung angestiegen?	17,30%	41	29,96%	71	26,58%	63	17,72%	42	5,91%	14	2,53%	6	6,55	237
6,39														

3. Frageset: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
16. Frage 237

Fragen zu Ziel 2 (Teil 2)

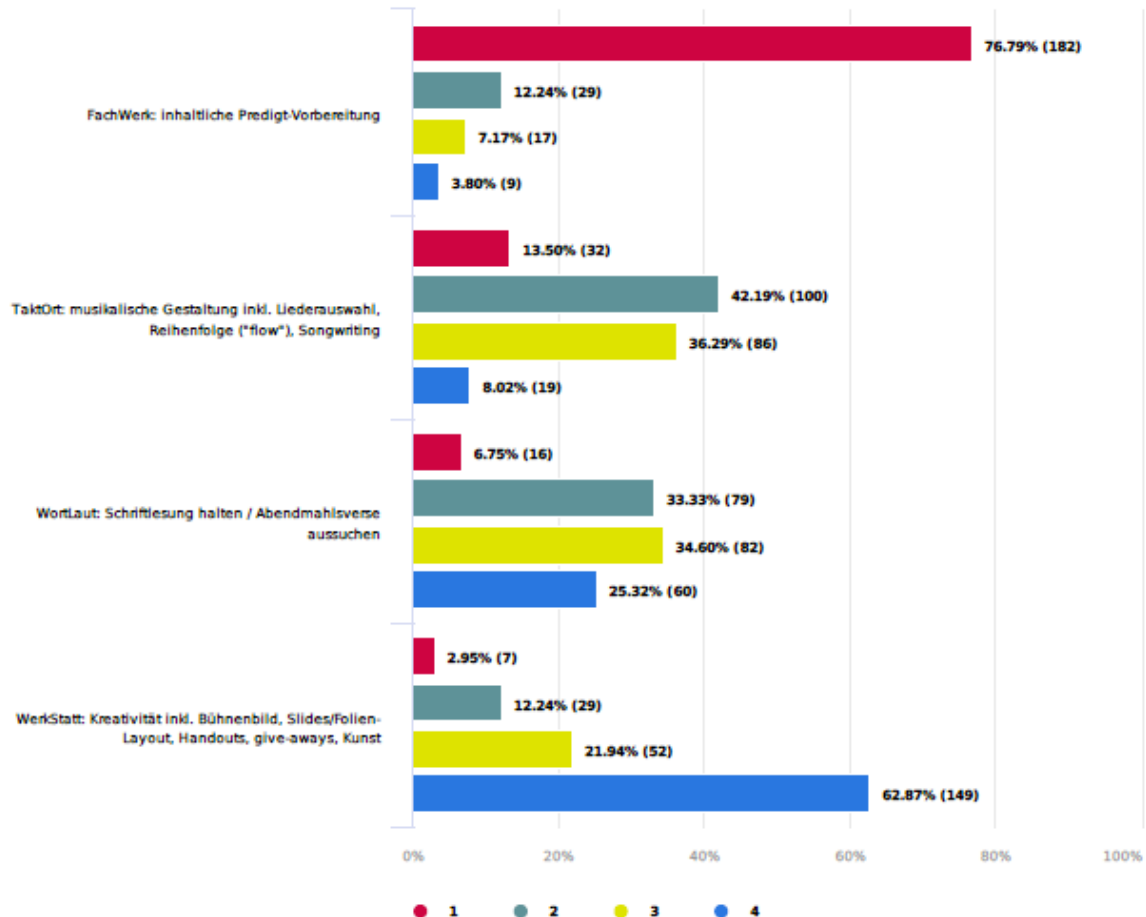


	Immer	Meistens	Oft	Manchmal	Selten	Nie	σ	
Befürwortest du den Anstieg dieser Kreativität?	35,86% 85	32,49% 77	13,08% 31	12,66% 30	4,22% 10	1,69% 4	7,56	237
Haben die Bühnendekorationen der letzten Predigtserien die Botschaft der Gottesdienste unterstützt?	23,21% 55	34,60% 82	11,39% 27	17,72% 42	13,08% 31	0,00% 0	6,74	237
Sind die Informationen auf den Slides (Beamer-Präsentationen) hilfreich, zugänglich und einprägsam?	27,00% 64	50,63% 120	13,08% 31	6,75% 16	2,53% 6	0,00% 0	7,86	237
Empfindest du die Liedauswahl und die Mischung von Musikstilen (Klassik, Choräle, moderner Lobpreis, Vortragslieder, selbstgeschriebene Lieder) als angemessen?	27,00% 64	42,19% 100	19,83% 47	8,86% 21	1,69% 4	0,42% 1	7,65	237
Helfen dir unsere selbstgeschriebenen Lieder, Gott in der musikalischen Anbetung zu begegnen? Als Beispiel haben wir dir das Lied "Immanuel" (damals noch in der Entstehungsphase), unten als Video eingebettet.	18,99% 45	33,76% 80	14,77% 35	18,57% 44	12,66% 30	1,27% 3	6,48	237
								7,26

3. Frageset: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
17. Frage 1 237

Aus deiner persönlichen "Beobachterrolle" als Gottesdienstbesucher heraus: Ordne die Teams des DenkHauses nach der Wichtigkeit ihres Beitrag zur inhaltlichen Gestaltung unserer Gottesdienste.

Bitte verschiebe die Teams so, dass das für dich wichtigste ganz oben steht, die anderen folgen dann in ihrer Relevanz.



	Rang	Ø Pkt.	1	2	3	4	
FachWerk: Inhaltliche Predigt-Vorbereitung	1	3,62	76,79% 182	12,24% 29	7,17% 17	3,80% 9	237
TaktOrt: musikalische Gestaltung inkl. Liederauswahl, Reihenfolge ("flow"), Songwriting	2	2,61	13,50% 32	42,19% 100	36,29% 86	8,02% 19	237
WortLaut: Schriftlesung halten / Abendmahlsverse aussuchen	3	2,22	6,75% 16	33,33% 79	34,60% 82	25,32% 60	237
WerkStatt: Kreativität inkl. Bühnenbild, Slides/Folien-Layout, Handouts, give-aways, Kunst	4	1,55	2,95% 7	12,24% 29	21,94% 52	62,87% 149	237

4. Frageselste: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
18. Frage 237

Fragen zu Ziel 3 (Teil 1)

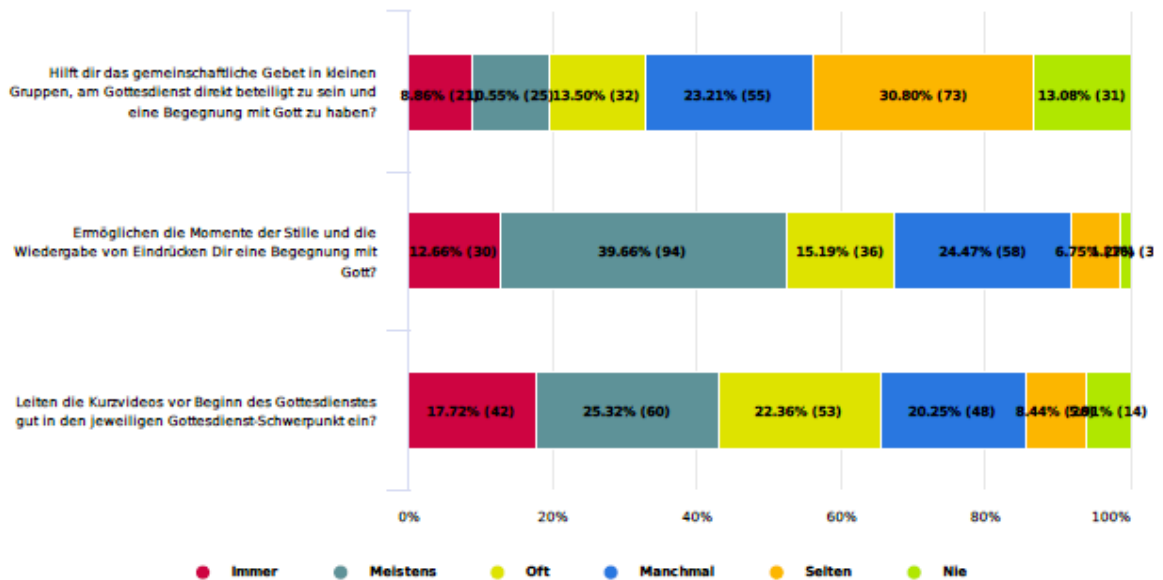
Ziel 3: An jedem Sonntag im Monat steht ein bestimmtes liturgisches Element im Vordergrund, das einen wichtigen Aspekt von gemeinschaftlicher Anbetung aufgreift. Um diese Elemente herum haben wir die vier Schwerpunkt-Gottesdienste gebaut: 1) Abendmahl mit evangelistischem Fokus, 2) Zeugnisse bzw. Generationen (mit der Vorstellung eines Glaubensliedes), 3) gemeinschaftliches Gebet und 4) ein kontemplativer Fokus mit Zeit der Stille und Weitergabe von Eindrücken. An jedem 5. Sonntag im Monat rundet der Missionsfokus unser Gottesdienstangebot ab.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Ermutigt es dich, wenn Neubekehrte nach ihrem "Ja" zu Jesus direkt am Abendmahl teilnehmen?	51,48% 122	17,30% 41	8,02% 19	9,28% 22	4,64% 11	9,28% 22	7,48	237
Inspiriert es dich, jeden Monat Glaubenszeugnisse von Menschen aus der eigenen Gemeinde zu hören?	46,41% 110	27,85% 66	13,08% 31	10,13% 24	2,53% 6	0,00% 0	8,11	237
Dient die Beziehung von persönlichen Glaubenszeugnissen und alten oder neuen Glaubensliedern dem generationsübergreifenden Zusammenhalt der Gemeinde?	36,29% 86	37,55% 89	13,92% 33	9,70% 23	2,11% 5	0,42% 1	7,90	237
							7,83	

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
19. Frage 1237

Fragen zu Ziel 3 (Teil 2)

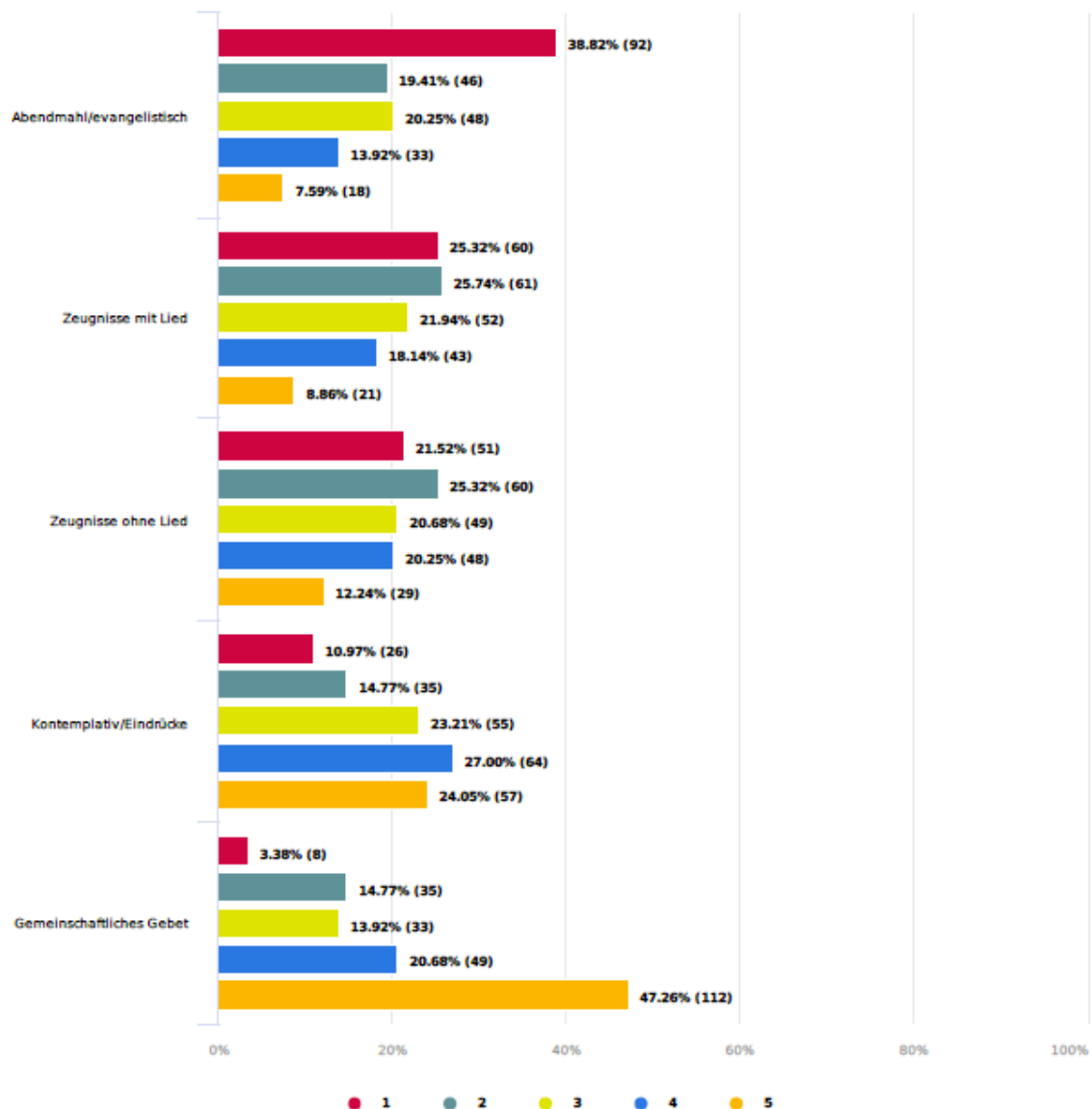


	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Hilft dir das gemeinschaftliche Gebet in kleinen Gruppen, am Gottesdienst direkt beteiligt zu sein und eine Begegnung mit Gott zu haben?	8,86% 21	10,55% 25	13,50% 32	23,21% 55	30,80% 73	13,08% 31	4,08	237
Ermöglichen die Momente der Stille und die Wiedergabe von Eindrücken Dir eine Begegnung mit Gott?	12,66% 30	39,66% 94	15,19% 36	24,47% 58	6,75% 16	1,27% 3	6,46	237
Leiten die Kurzvideos vor Beginn des Gottesdienstes gut in den jeweiligen Gottesdienst-Schwerpunkt ein?	17,72% 42	25,32% 60	22,36% 53	20,25% 48	8,44% 20	5,91% 14	6,12	237
							5,56	

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
20. Frage 237

Was ist für dich persönlich der segensreichste Gottesdienst-Schwerpunkt?

Bitte verschiebe die Gottesdienste so, dass der segensreichste ganz oben steht, die anderen folgen dann in ihrer Wichtigkeit.

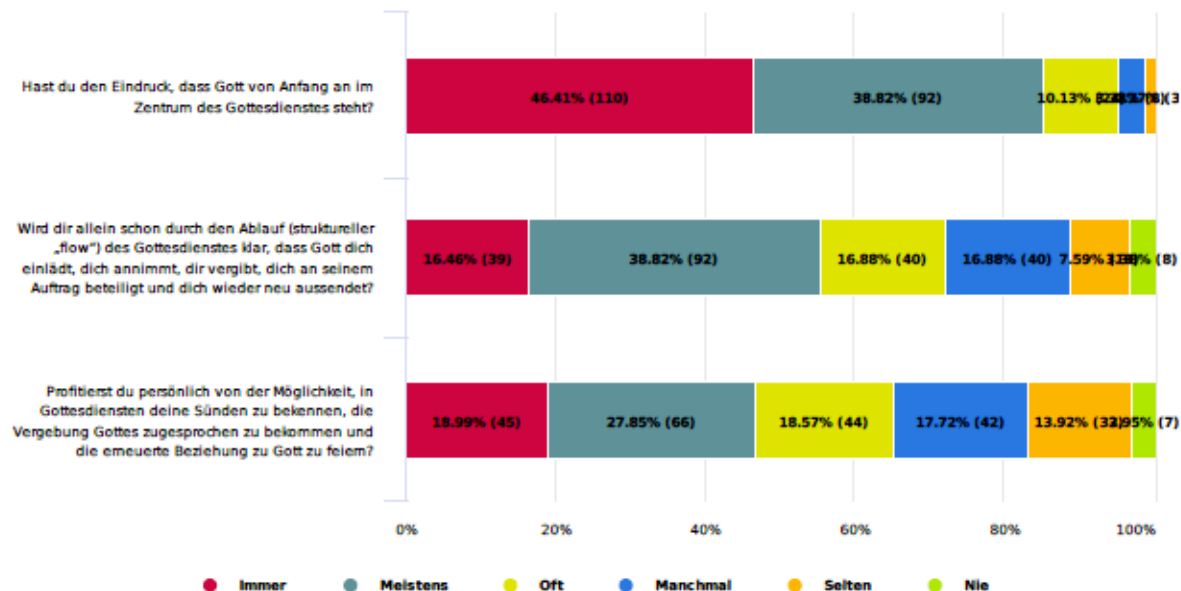


	Rang	Ø Pkt.	1	2	3	4	5	
Abendmahl/evangelistisch	1	3,68	38,82% 92	19,41% 46	20,25% 48	13,92% 33	7,59% 18	237
Zeugnisse mit Lied	2	3,41	25,32% 60	25,74% 61	21,94% 52	18,14% 43	8,86% 21	237
Zeugnisse ohne Lied	3	3,24	21,52% 51	25,32% 60	20,68% 49	20,25% 48	12,24% 29	237
Kontemplativ/Eindrücke	4	2,62	10,97% 26	14,77% 35	23,21% 55	27,00% 64	24,05% 57	237
Gemeinschaftliches Gebet	5	2,06	3,38% 8	14,77% 35	13,92% 33	20,68% 49	47,26% 112	237

5. Frageset: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
21. Frage 237

Fragen zu Ziel 4 (Teil 1)

Ziel 4: Jeder Gottesdienst wird durch eine - für Besucher größtenteils unsichtbare - Evangeliums-Struktur getragen. Das bedeutet, dass die Dynamik des Evangeliums, der Guten Nachricht von Jesus, auch den liturgischen Ablauf bestimmt. Es beginnt mit der Phase des „Ankommens“ bei Gott, in der wir ihm als Gastgeber begegnen. Es folgt ein Teil des „Austausches“, in dem wir uns als Schöpfung dem Schöpfer nähern, u.U. unsere Sünden bekennen und wieder ganz neu auf die wiederherstellende Kraft Gottes vertrauen. Es folgt der Part der „Anteilnahme“, während dem wir uns aktiv am Geschehen des Gottesdienstes beteiligen (Predigt hören, Spenden, Beten, Singen, Abendmahl nehmen etc.). Das „Auseinandergehen“ mit Vater Unser und dem Segen beschließt unsere Gottesdienste und möchte uns gleichzeitig bevollmächtigend aussenden.

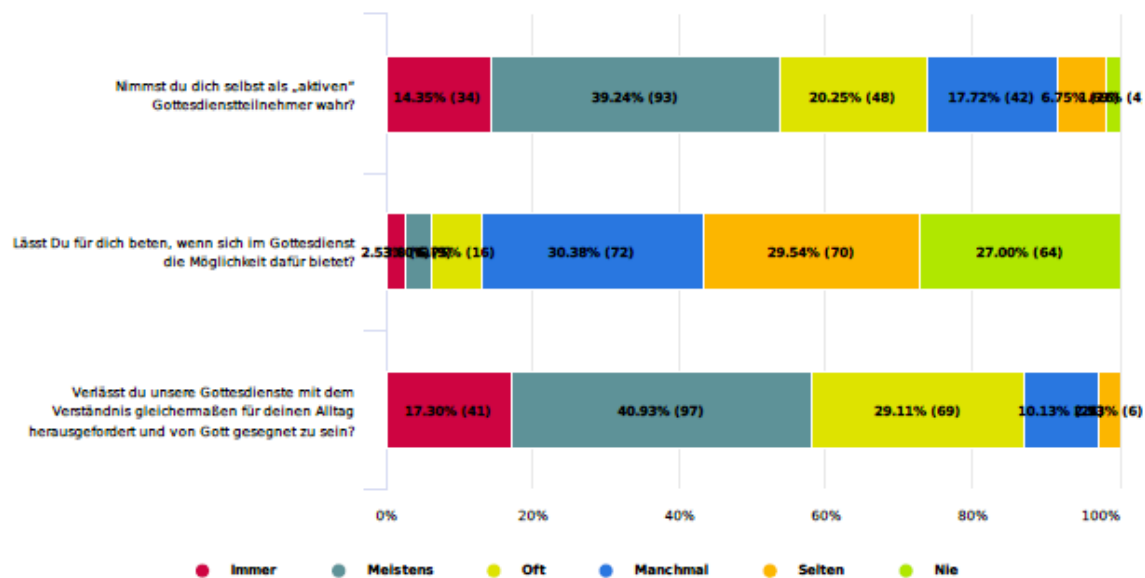


	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Hast du den Eindruck, dass Gott von Anfang an im Zentrum des Gottesdienstes steht?	46,41% 110	38,82% 92	10,13% 24	3,38% 8	1,27% 3	0,00% 0	8,51	237
Wird dir allein schon durch den Ablauf (struktureller „flow“) des Gottesdienstes klar, dass Gott dich einlädt, dich annimmt, dir vergibt, dich an seinem Auftrag beteiligt und dich wieder neu aussendet?	16,46% 39	38,82% 92	16,88% 40	16,88% 40	7,59% 18	3,38% 8	6,59	237
Profitierst du persönlich von der Möglichkeit, in Gottesdiensten deine Sünden zu bekennen, die Vergebung Gottes zugesprochen zu bekommen und die erneuerte Beziehung zu Gott zu feiern?	18,99% 45	27,85% 66	18,57% 44	17,72% 42	13,92% 33	2,95% 7	6,23	237

7,11

5. Fragesetter: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
22. Frage 1 237

Fragen zu Ziel 4 (Teil 2)



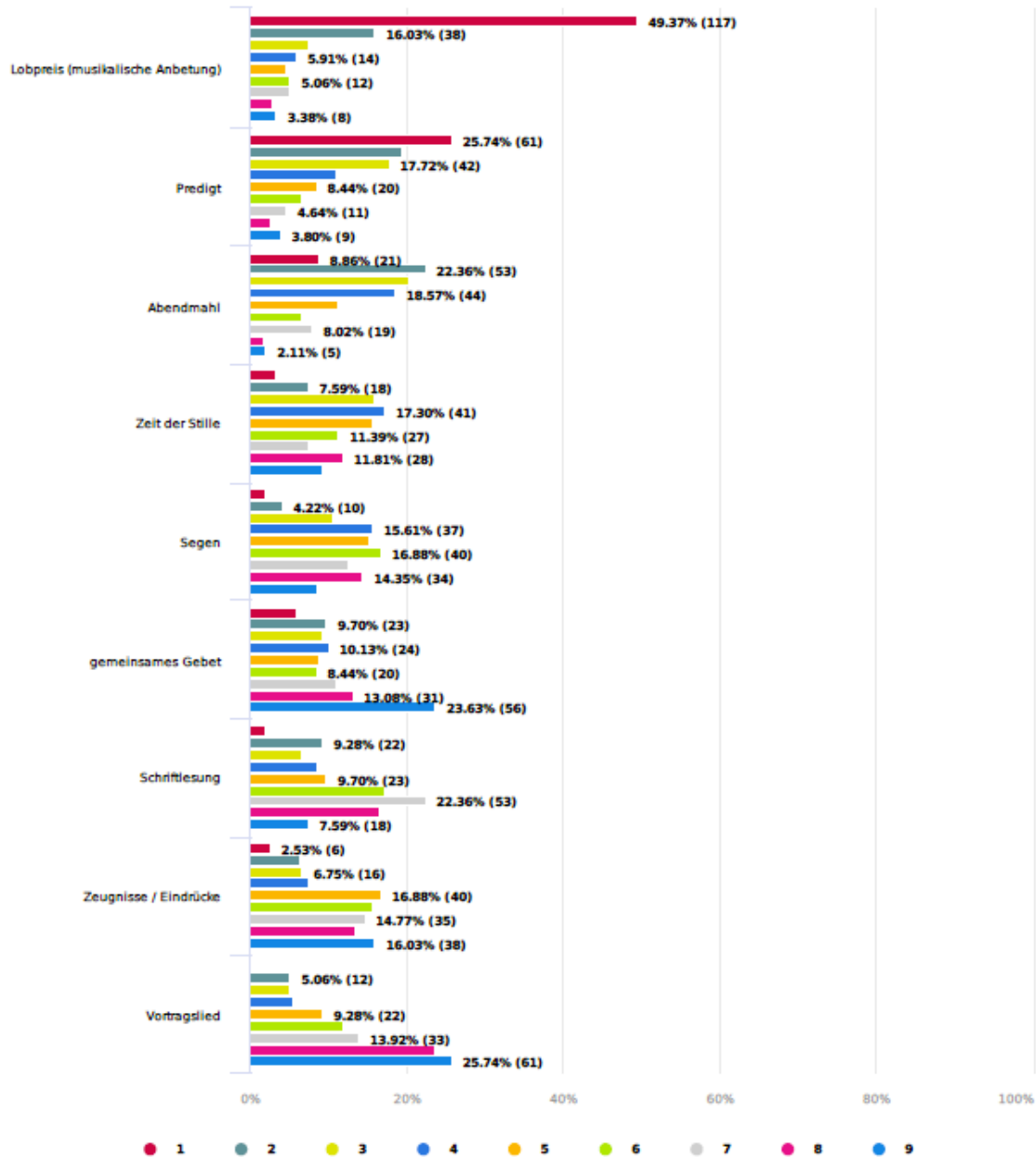
	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Nimmst du dich selbst als „aktiven“ Gottesdienstteilnehmer wahr?	14,35% 34	39,24% 93	20,25% 48	17,72% 42	6,75% 16	1,69% 4	6,63	237
Lässt Du für dich beten, wenn sich im Gottesdienst die Möglichkeit dafür bietet?	2,53% 6	3,80% 9	6,75% 16	30,38% 72	29,54% 70	27,00% 64	2,77	237
Verlässt du unsere Gottesdienste mit dem Verständnis gleichermaßen für deinen Alltag herausgefordert und von Gott gesegnet zu sein?	17,30% 41	40,93% 97	29,11% 69	10,13% 24	2,53% 6	0,00% 0	7,21	237

5,54

5. Fragesette: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
23. Frage 1 237

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes bist du am aktivsten ?

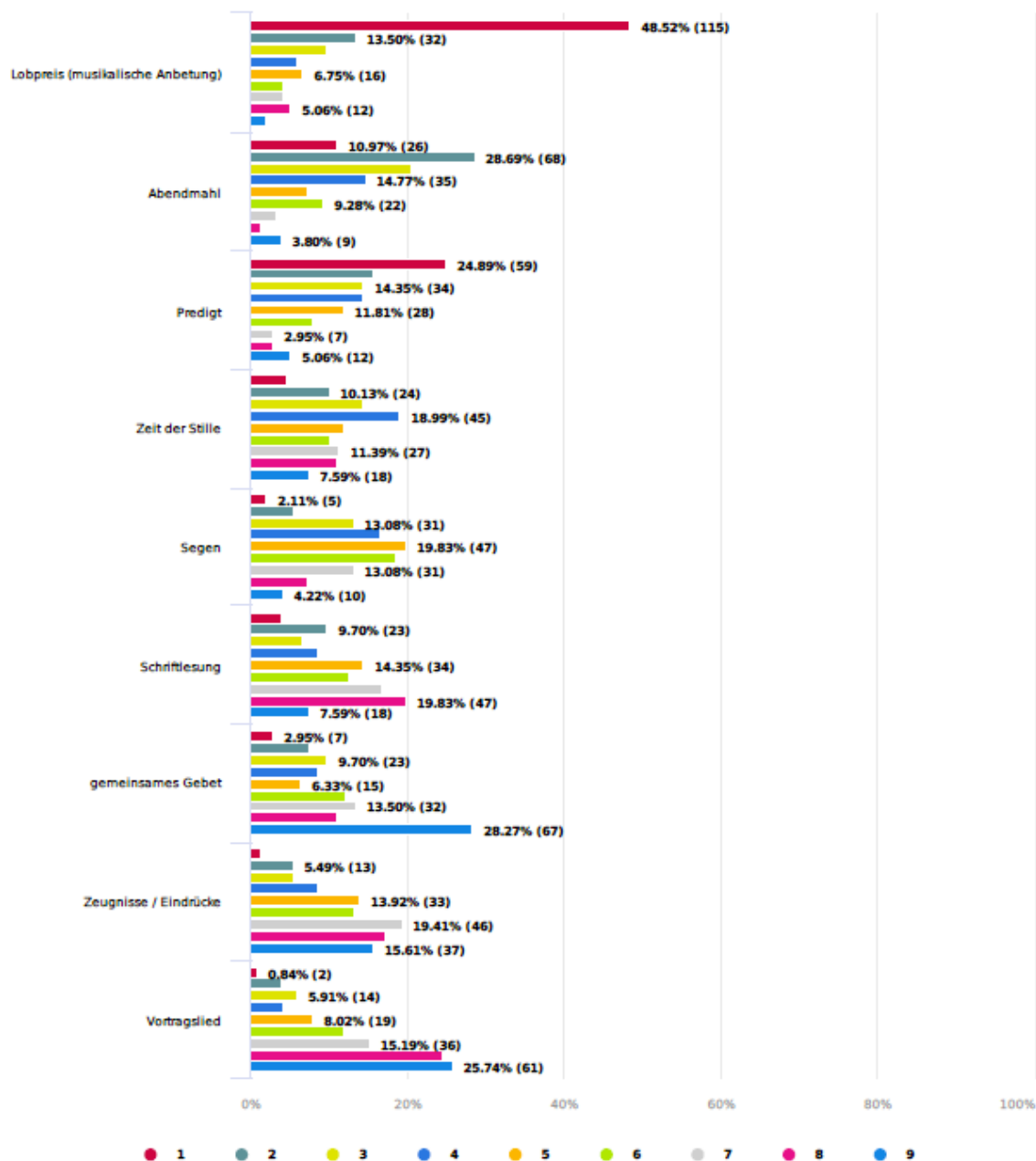
Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, an denen du dich am aktivsten beteiligst oben und die Komponenten, an denen du dich am wenigsten beteiligst unten stehen.



5. Fragesetter: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
24. Frage 1 237

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes kommt dir deine Beteiligung am natürlichsten vor?

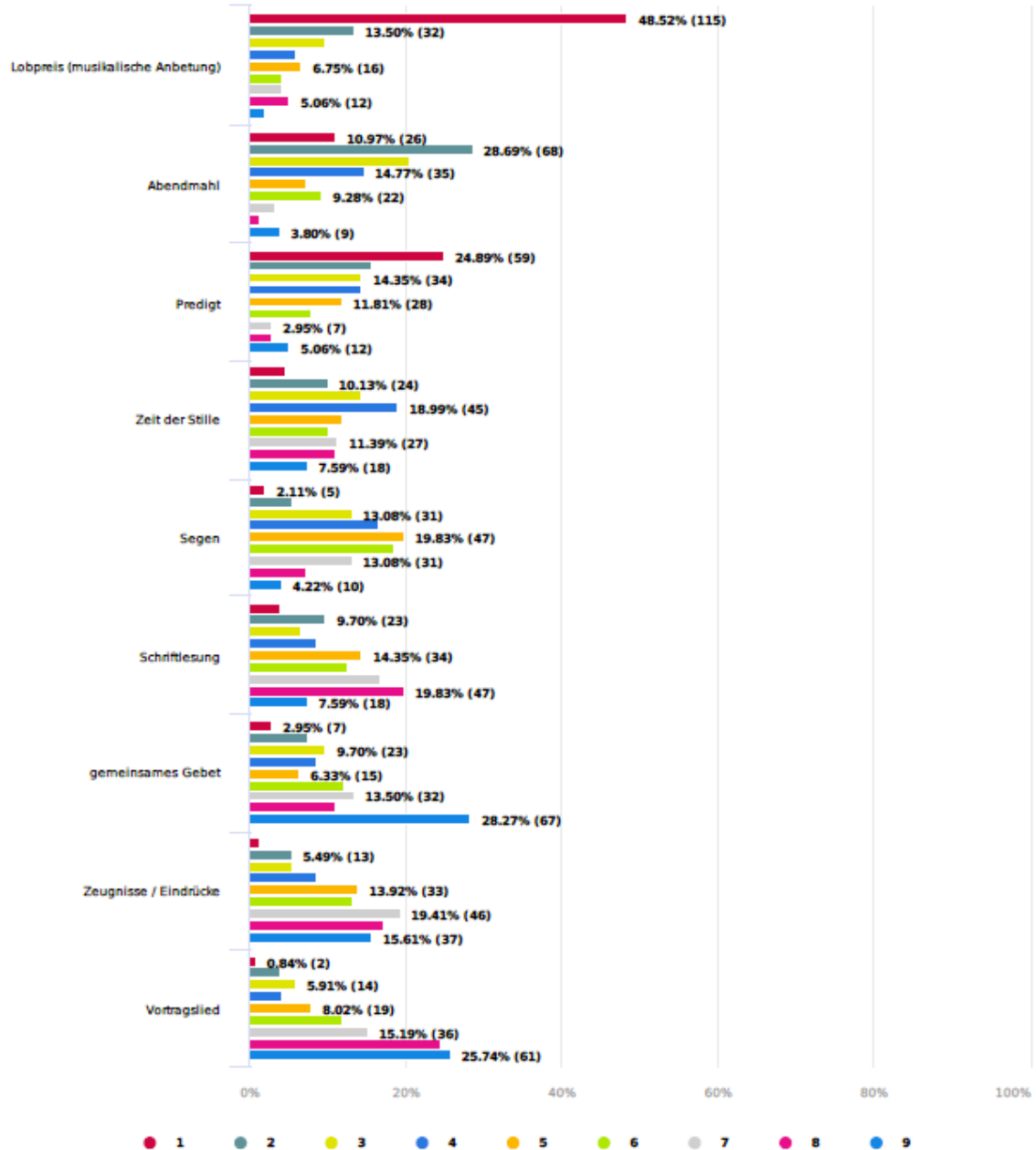
Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, die sich für dich am natürlichsten anfühlen, oben und die Komponenten, die sich für dich am unnatürlichsten anfühlen, unten stehen.



5. Fragesetter: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
24. Frage 1 237

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes kommt dir deine Beteiligung am natürlichsten vor?

Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, die sich für dich am natürlichsten anfühlen, oben und die Komponenten, die sich für dich am unnatürlichsten anfühlen, unten stehen.



Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9
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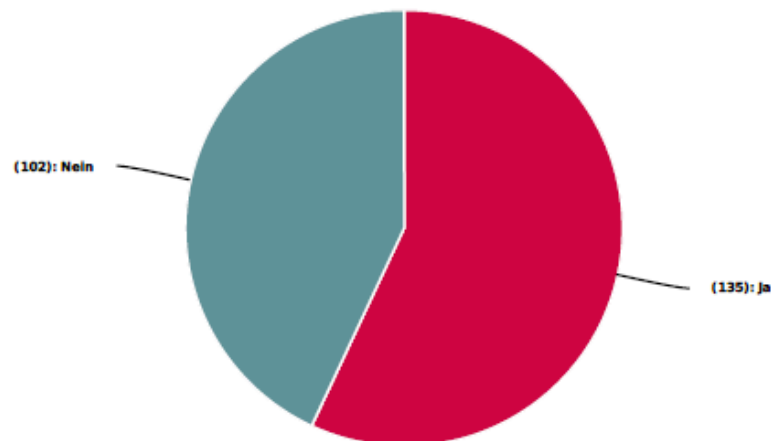
	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9
Lobpreis (musikalische Anbetung)	1	7,24	48,52% 115	13,50% 32	9,70% 23	5,91% 14	6,75% 16	4,22% 10	4,22% 10	5,06% 12	2,11% 5 237
Abendmahl	2	6,51	10,97% 26	28,69% 68	20,68% 49	14,77% 35	7,17% 17	9,28% 22	3,38% 8	1,27% 3	3,80% 9 237
Predigt	3	6,46	24,89% 59	15,61% 37	14,35% 34	14,35% 34	11,81% 28	8,02% 19	2,95% 7	2,95% 7	5,06% 12 237
Zeit der Stille	4	5,00	4,64% 11	10,13% 24	14,35% 34	18,99% 45	11,81% 28	10,13% 24	11,39% 27	10,97% 26	7,59% 18 237
Segen	5	4,84	2,11% 5	5,49% 13	13,08% 31	16,46% 39	19,83% 47	18,57% 44	13,08% 31	7,17% 17	4,22% 10 237
Schriftlesung	6	4,30	3,80% 9	9,70% 23	6,75% 16	8,44% 20	14,35% 34	12,66% 30	16,88% 40	19,83% 47	7,59% 18 237
gemeinsames Gebet	7	3,77	2,95% 7	7,59% 18	9,70% 23	8,44% 20	6,33% 15	12,24% 29	13,50% 32	10,97% 26	28,27% 67 237
Zeugnisse / Eindrücke	8	3,75	1,27% 3	5,49% 13	5,49% 13	8,44% 20	13,92% 33	13,08% 31	19,41% 46	17,30% 41	15,61% 37 237
Vortragslied	9	3,12	0,84% 2	3,80% 9	5,91% 14	4,22% 10	8,02% 19	11,81% 28	15,19% 36	24,47% 58	25,74% 61 237

5. Frageset: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:

25. Frage 1 237

Nach all dem, was du über die Ziele der Gottesdienste der Paulus-Gemeinde in dieser Umfrage gelesen und gelernt hast: Könntest du Dir vorstellen, dich auch in die Vorbereitung und Durchführung der Gottesdienste einzubringen?

Falls dem so ist, kannst du Markus eine Email schreiben, da er - auf Grund der Anonymisierung - nicht weiß, wer Du bist! :)

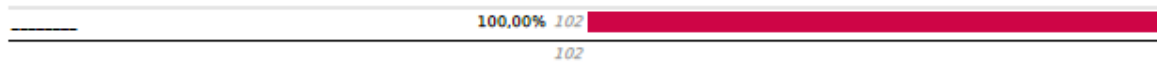


Ja	56,96% 135
Nein	43,04% 102

237

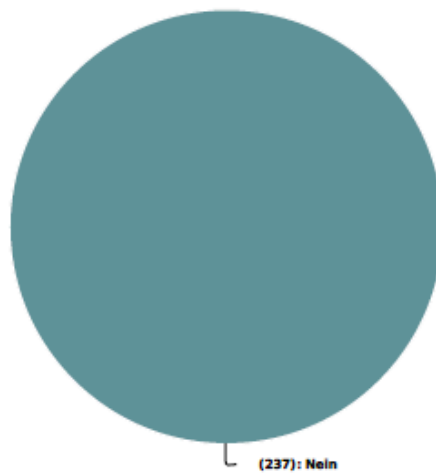
5. Frageseite: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
 26. Frage 102

Du hast es gleich geschafft. Aber vielleicht gibt es Inhalte und Dinge, die du im Gottesdienst vermisst?
 Dann kannst du die hier aufschreiben.



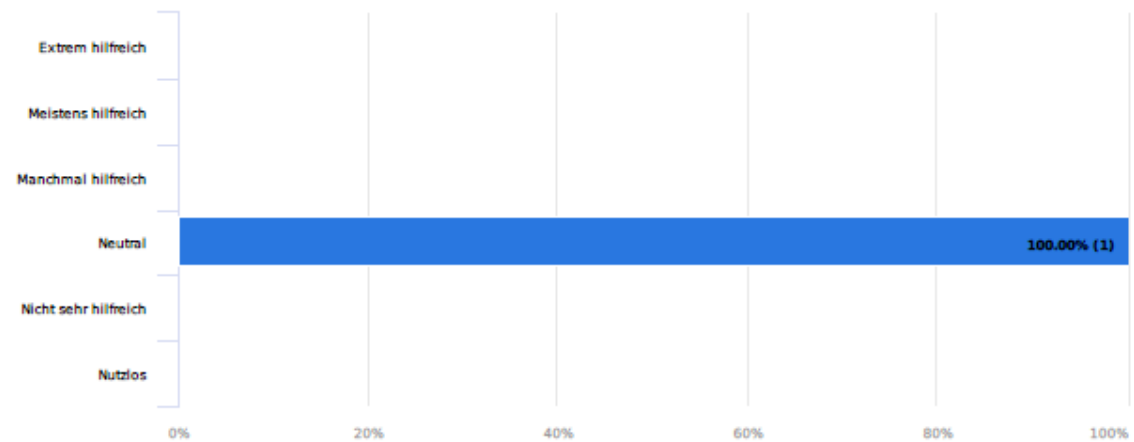
6. Frageseite: Umfrage DenkHaus
 27. Frage 237

Bist du ein Leiter oder ein Mitarbeiter in einem der DenkHaus-Teams (WerkStatt, WortLaut, FachWerk, TaktOrt)



Ja	0,00%	0
Nein	100,00%	237
237		

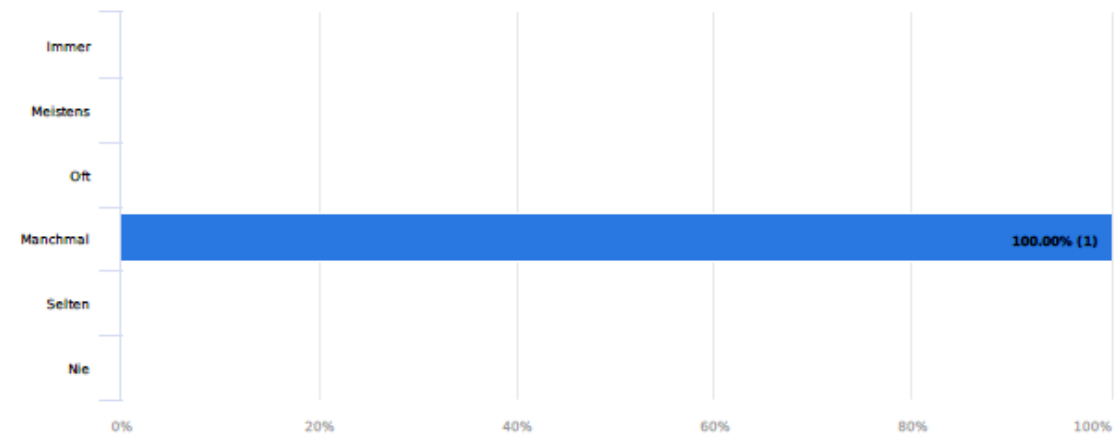
Wie nimmst du die DenkHaus Planungstreffen für die Gottesdienste wahr?



Extrem hilfreich	0,00%	0
Meistens hilfreich	0,00%	0
Manchmal hilfreich	0,00%	0
Neutral	100,00%	1
Nicht sehr hilfreich	0,00%	0
Nutzlos	0,00%	0

1

Bringt die DenkHaus-Vorbereitung dein persönliches geistliches Wachstum voran?

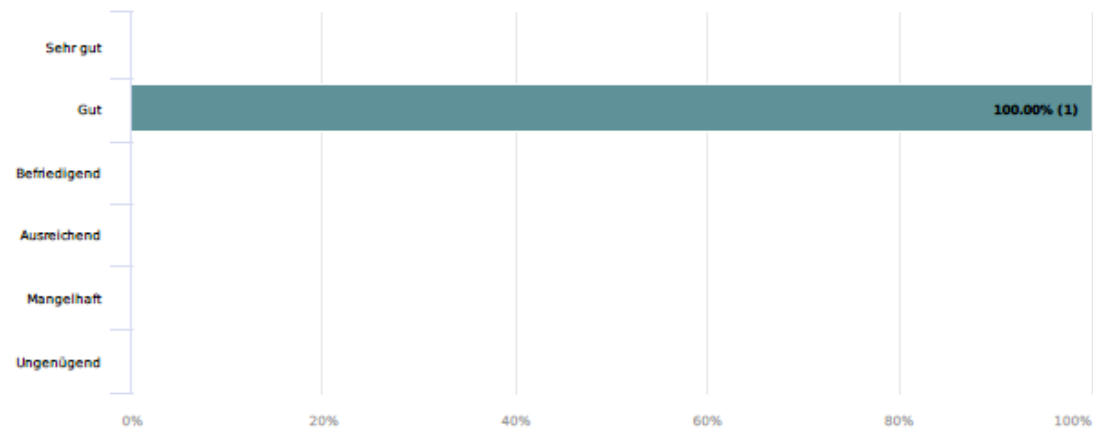


Immer	0,00%	0
Meistens	0,00%	0
Oft	0,00%	0
Manchmal	100,00%	1
Selten	0,00%	0
Nie	0,00%	0

1

7. Frageselste: Mitarbeit im DenkHaus Team
30. Frage 1 1

Wie bewertest du die Zusammenarbeit mit dem predigenden Pastor in der Vorbereitung?

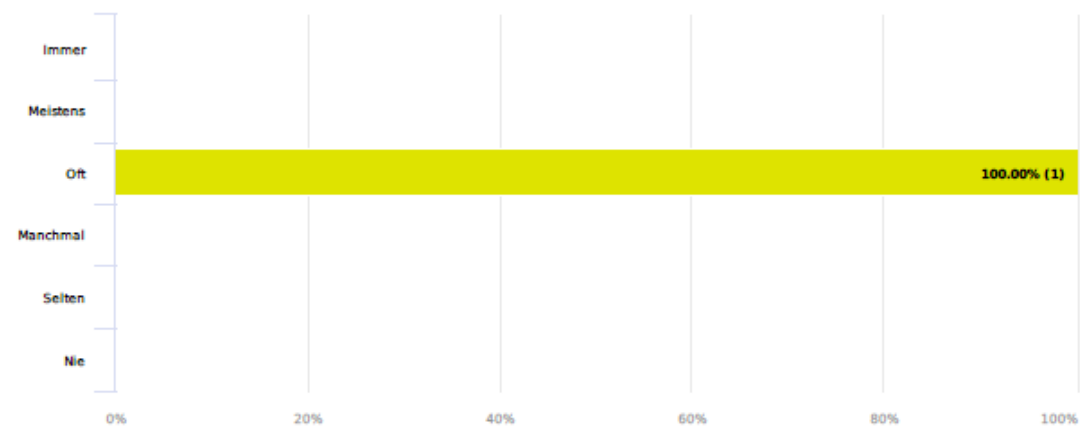


Sehr gut	0,00%	0
Gut	100,00%	1
Befriedigend	0,00%	0
Ausreichend	0,00%	0
Mangelhaft	0,00%	0
Ungenügend	0,00%	0

1

7. Frageselste: Mitarbeit im DenkHaus Team
32. Frage 1 1

Waren die Team-Vorbereitungen und Planungstreffen im DenkHaus effektiv und zielführend?

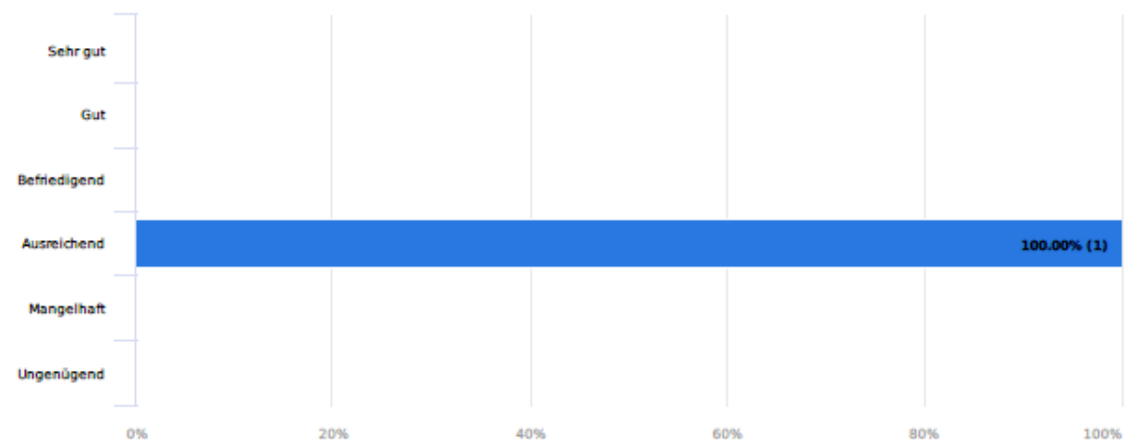


Immer	0,00%	0
Meistens	0,00%	0
Oft	100,00%	1
Manchmal	0,00%	0
Selten	0,00%	0
Nie	0,00%	0

1

7. Frageselster: Mitarbeit im DenkHaus Team
33. Frage 1 1

Wie bewertest du die Zusammenarbeit im Team in der Zeit zwischen Planungstreffen und Gottesdienst?

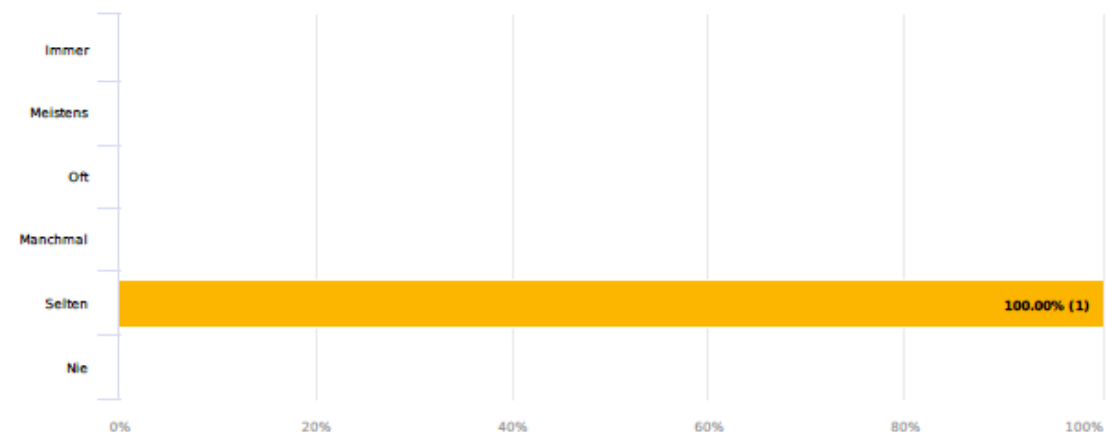


Sehr gut	0,00%	0
Gut	0,00%	0
Befriedigend	0,00%	0
Ausreichend	100,00%	1
Mangelhaft	0,00%	0
Ungenügend	0,00%	0

1

7. Frageselster: Mitarbeit im DenkHaus Team
34. Frage 1 1

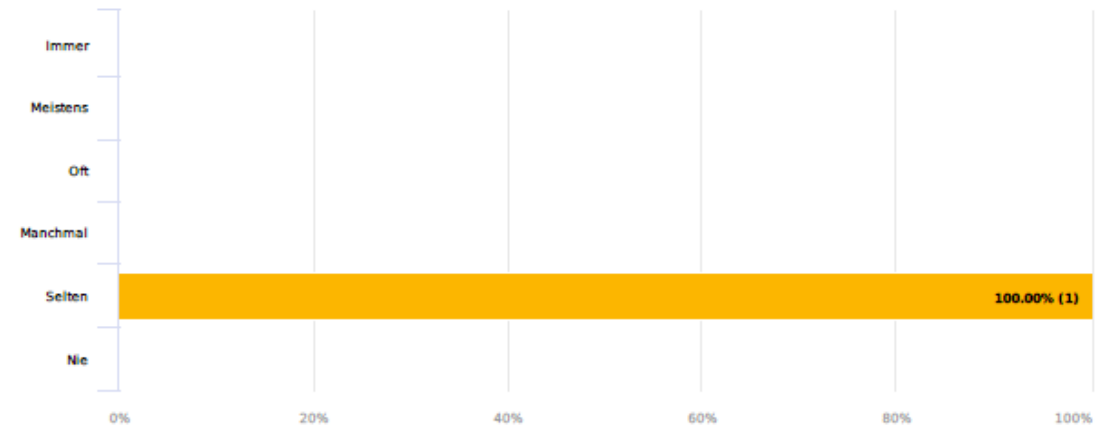
Wie oft bekommt das Team externes Lob und Anerkennung für seine Arbeit (außerhalb von DenkHaus)?



Immer	0,00%	0
Meistens	0,00%	0
Oft	0,00%	0
Manchmal	0,00%	0
Selten	100,00%	1
Nie	0,00%	0

1

Wie oft bekommt das Team internes Lob und Anerkennung für seine Arbeit (innerhalb von DenkHaus)?



Immer	0,00%	0
Meistens	0,00%	0
Oft	0,00%	0
Manchmal	0,00%	0
Selten	100,00%	1
Nie	0,00%	0

1

8. Frageselste: Offene Fragen zur Teamarbeit
36. Frage

Bitte beantworte diese Fragen aus Sicht des Teams. Später gibt es noch Fragen zu deiner persönlichen Einschätzung.

Für diese Frage sind noch keine Antworten vorhanden.

9. Frageselste: Persönliche Mitarbeit
37. Frage

Bei wie vielen Gottesdiensten hast du in den letzten 12 Monaten am DenkHaus-Projekt teilgenommen?

Für diese Frage sind noch keine Antworten vorhanden.

9. Frageselste: Persönliche Mitarbeit
38. Frage

Für diese Frage sind noch keine Antworten vorhanden.

9. Frageselste: Persönliche Mitarbeit
39. Frage

Für diese Frage sind noch keine Antworten vorhanden.

9. Frageselste: Persönliche Mitarbeit
40. Frage

Bitte beantworte diese Fragen aus deiner persönlichen Perspektive.

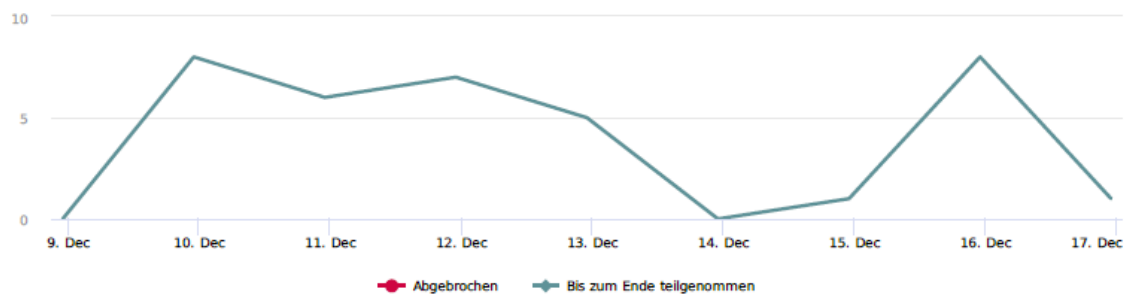
Für diese Frage sind noch keine Antworten vorhanden.

APPENDIX J

Survey Responses from THP Group

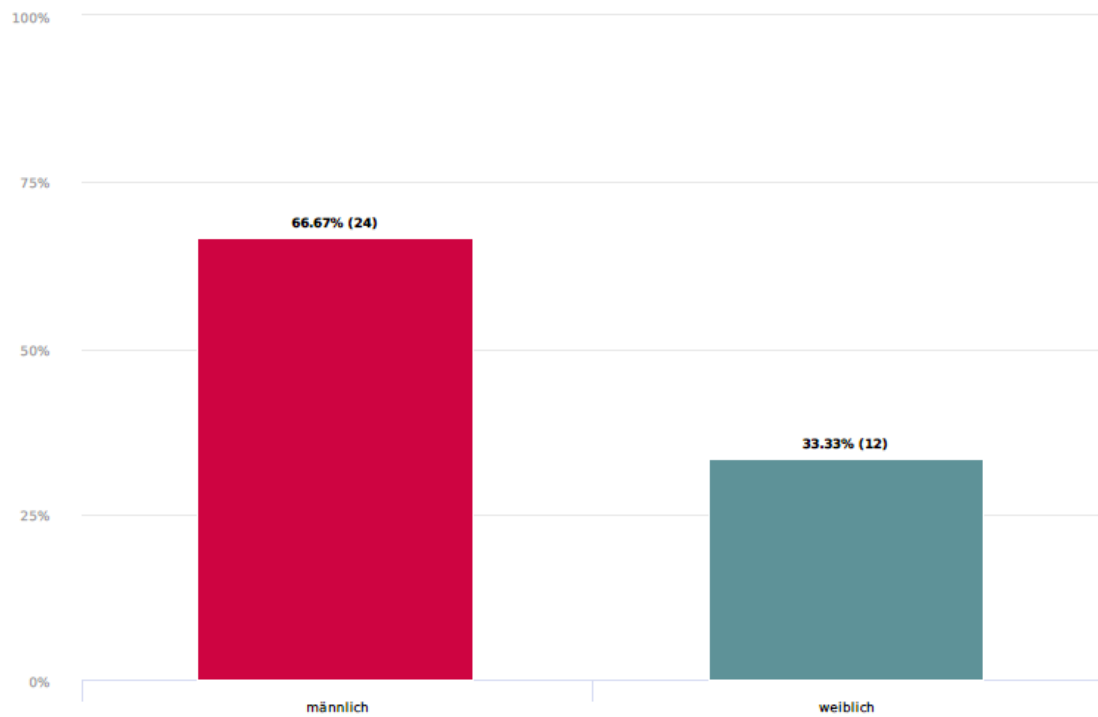
Umfrage zu den Gottesdiensten der Paulus-Gemeinde

Filter:	DenkHaus MA	
Besucher:	36	
Teilnehmer:	36 (100,00%)	<div><div></div></div>
Abgeschlossen:	36 (100,00%)	<div><div></div></div>
Abgebrochen:	0 (0,00%)	<div><div></div></div>
Anzahl Fragen:	41	
Ø Teilnahmezeit:	02:29:36	



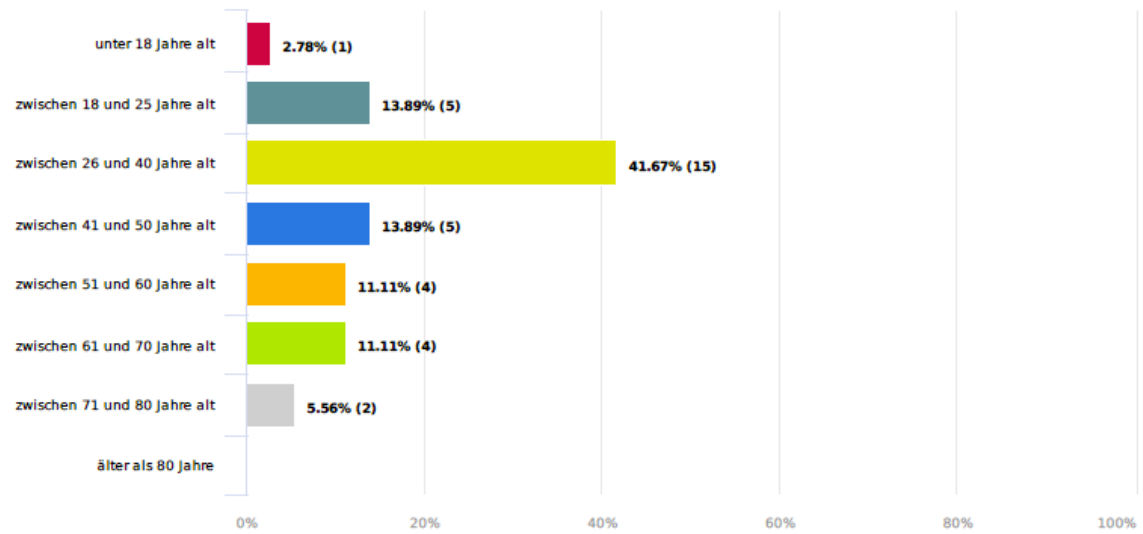
Besucherquellen	Besucher / Teilnehmer	
Teilnehmerliste: Denkhaus Umfrage	21 / 21	<div><div></div></div>
Gelöschte Besucherquellen	15 / 15	<div><div></div></div>

Was ist dein Geschlecht?



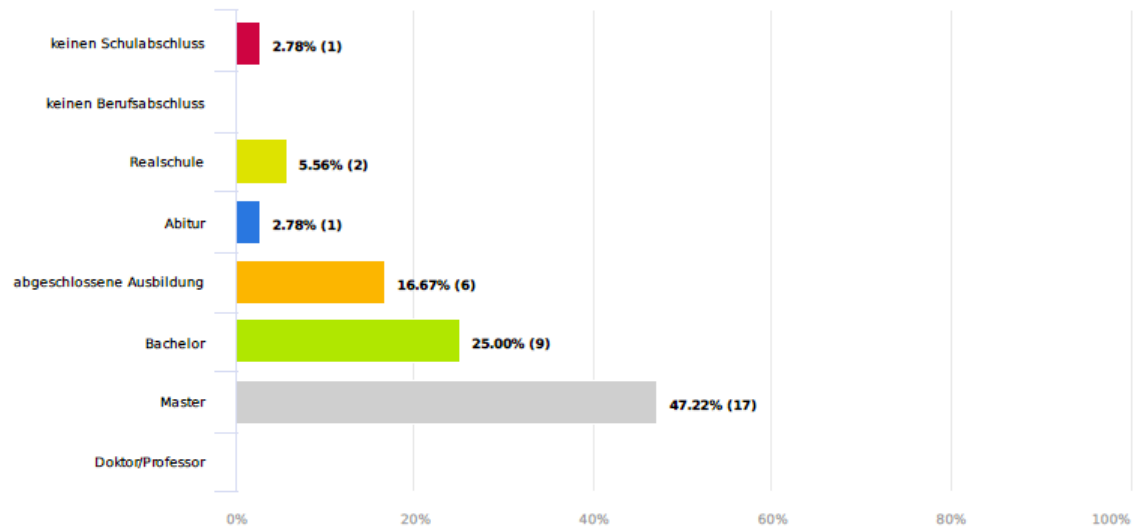
männlich	66,67%	24	
weiblich	33,33%	12	
		36	

Wie alt bist du?



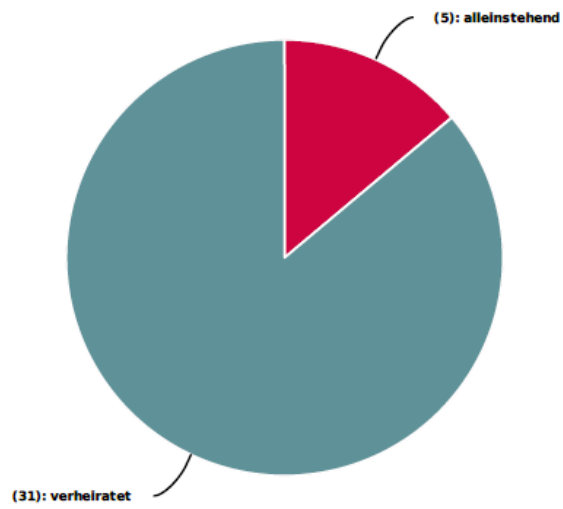
unter 18 Jahre alt	2,78%	1	
zwischen 18 und 25 Jahre alt	13,89%	5	
zwischen 26 und 40 Jahre alt	41,67%	15	
zwischen 41 und 50 Jahre alt	13,89%	5	
zwischen 51 und 60 Jahre alt	11,11%	4	
zwischen 61 und 70 Jahre alt	11,11%	4	
zwischen 71 und 80 Jahre alt	5,56%	2	
älter als 80 Jahre	0,00%	0	

Was ist dein höchster Bildungsabschluss?



keinen Schulabschluss	2,78%	1	
keinen Berufsabschluss	0,00%	0	
Realschule	5,56%	2	
Abitur	2,78%	1	
abgeschlossene Ausbildung	16,67%	6	
Bachelor	25,00%	9	
Master	47,22%	17	
Doktor/Professor	0,00%	0	

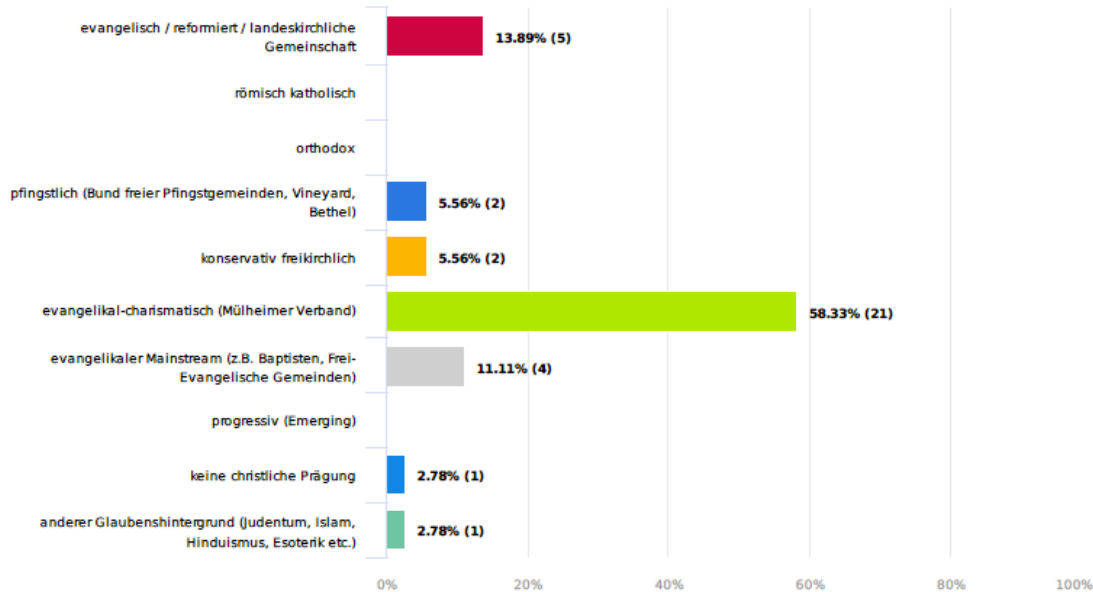
Bist Du alleinstehend oder verheiratet?



alleinstehend	13,89%	5	
verheiratet	86,11%	31	

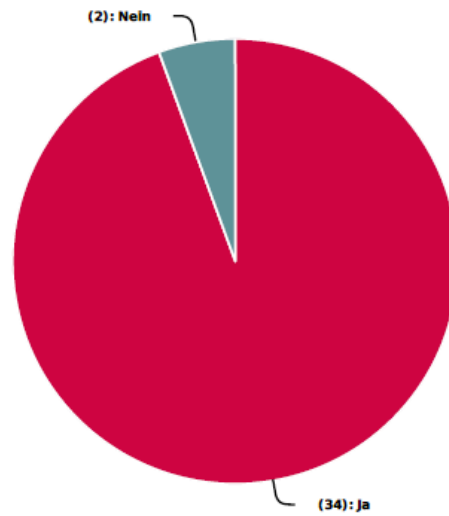
36

Was beschreibt am besten deine gemeindliche/geistliche Prägung?



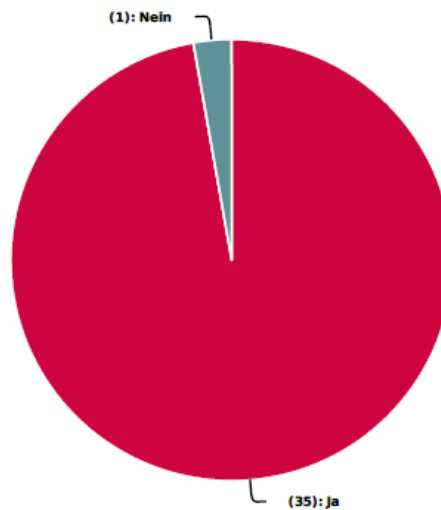
evangelisch / reformiert / landeskirchliche Gemeinschaft	13,89%	5	
römisch katholisch	0,00%	0	
orthodox	0,00%	0	
pfingstlich (Bund freier Pfingstgemeinden, Vineyard, Bethel)	5,56%	2	
konservativ freikirchlich	5,56%	2	
evangelikal-charismatisch (Mülheimer Verband)	58,33%	21	
evangelikaler Mainstream (z.B. Baptisten, Frei-Evangelische Gemeinden)	11,11%	4	
progressiv (Emerging)	0,00%	0	
keine christliche Prägung	2,78%	1	
anderer Glaubenshintergrund (Judentum, Islam, Hinduismus, Esoterik etc.)	2,78%	1	

Bist Du ein Mitglied in der Paulus-Gemeinde?



Ja	94,44%	34	
Nein	5,56%	2	
36			

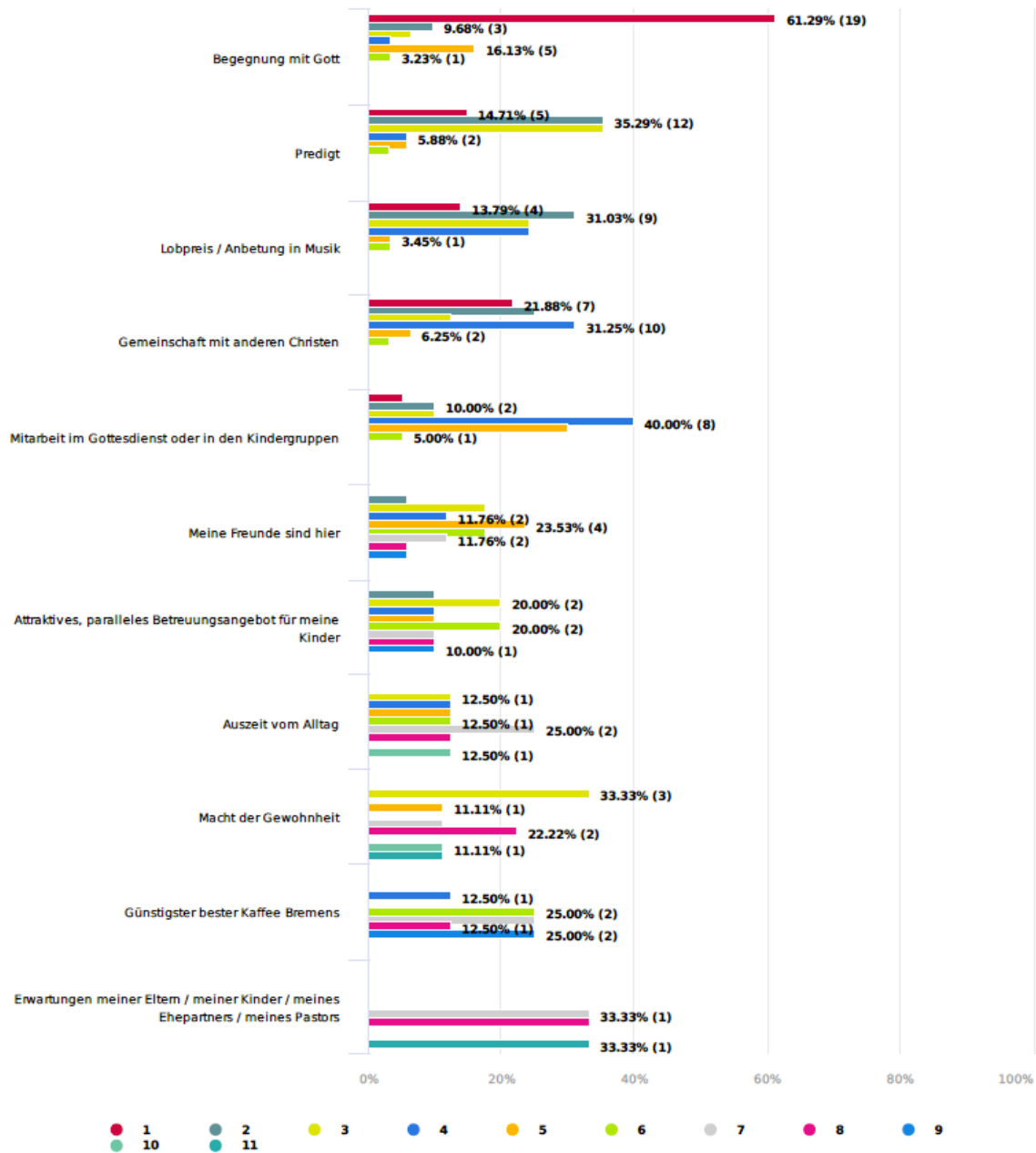
Besuchst du gerne die Gottesdienste der Paulus-Gemeinde?



Ja	97,22%	35	
Nein	2,78%	1	
36			

Warum besuchst du die Gottesdienste der Paulus-Gemeinde?

Bitte ordne die Liste nach deiner persönlichen Priorität. (wichtig oben, unwichtig unten). Nenne mindestens drei Gründe.

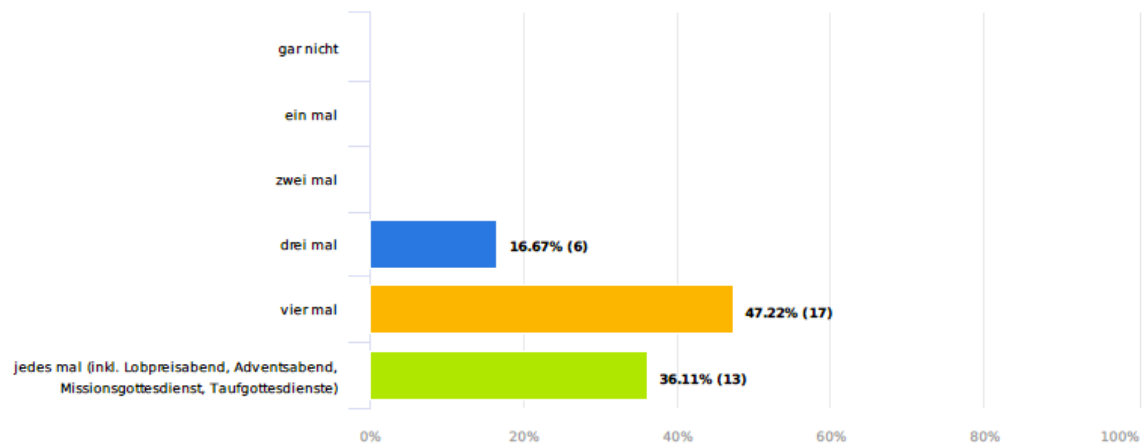


	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Begegnung mit Gott	1	9,87	61,29% 19	9,68% 3	6,45% 2	3,23% 1	16,13% 5	3,23% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	31

9 / 47

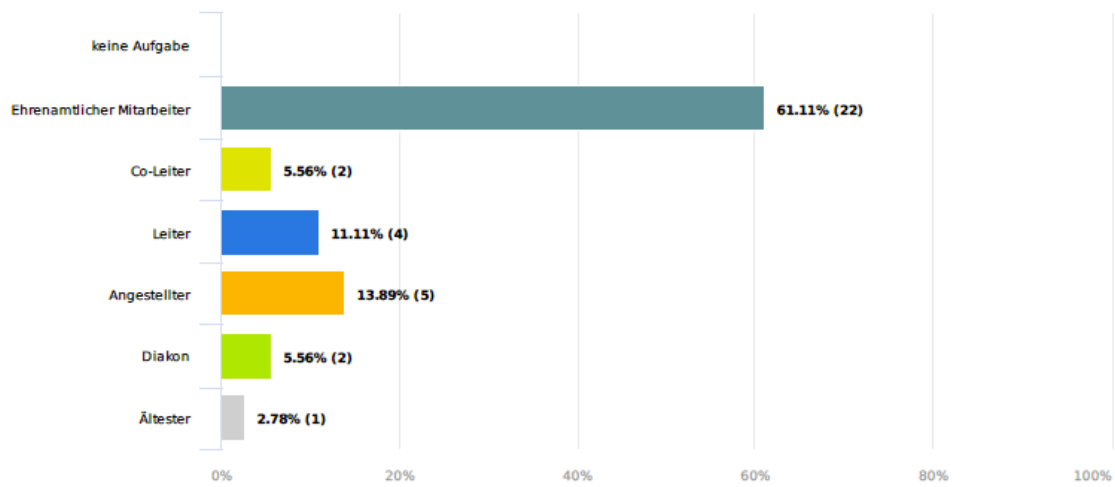
	Rang	Ø Pkt.	1	2	3	4	5	6	7	8	9	10	11	
Predigt	2	9,38	14,71% 5	35,29% 12	35,29% 12	5,88% 2	5,88% 2	2,94% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	34
Lobpreis / Anbetung in Musik	3	9,17	13,79% 4	31,03% 9	24,14% 7	24,14% 7	3,45% 1	3,45% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	29
Gemeinschaft mit anderen Christen	4	9,16	21,88% 7	25,00% 8	12,50% 4	31,25% 10	6,25% 2	3,13% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	32
Mitarbeit im Gottesdienst oder in den Kindergruppen	5	8,05	5,00% 1	10,00% 2	10,00% 2	40,00% 8	30,00% 6	5,00% 1	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	20
Meine Freunde sind hier	6	6,82	0,00% 0	5,88% 1	17,65% 3	11,76% 2	23,53% 4	17,65% 3	11,76% 2	5,88% 1	5,88% 1	0,00% 0	0,00% 0	17
Attraktives, paralleles Betreuungsangebot für meine Kinder	7	6,70	0,00% 0	10,00% 1	20,00% 2	10,00% 1	10,00% 1	20,00% 2	10,00% 1	10,00% 1	10,00% 1	0,00% 0	0,00% 0	10
Auszeit vom Alltag	8	5,75	0,00% 0	0,00% 0	12,50% 1	12,50% 1	12,50% 1	12,50% 1	25,00% 2	12,50% 1	0,00% 0	12,50% 1	0,00% 0	8
Macht der Gewohnheit	9	5,56	0,00% 0	0,00% 0	33,33% 3	0,00% 0	11,11% 1	0,00% 0	11,11% 1	22,22% 2	0,00% 0	11,11% 1	11,11% 1	9
Günstigster bester Kaffee Bremens	10	5,00	0,00% 0	0,00% 0	0,00% 0	12,50% 1	0,00% 0	25,00% 2	25,00% 2	12,50% 1	25,00% 2	0,00% 0	0,00% 0	8
Erwartungen meiner Eltern / meiner Kinder / meines Ehepartners / meines Pastors	11	3,33	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	0,00% 0	33,33% 1	33,33% 1	0,00% 0	0,00% 0	33,33% 1	3

Wie oft besuchst du die Gottesdienste der Paulus-Gemeinde durchschnittlich im Monat?



gar nicht	0,00%	0
ein mal	0,00%	0
zwei mal	0,00%	0
drei mal	16,67%	6
vier mal	47,22%	17
jedes mal (inkl. Lobpreisabend, Adventsabend, Missionsgottesdienst, Taufgottesdienste)	36,11%	13

In welcher Aufgabe/Rolle bringst du dich primär ins Gemeindeleben ein?



keine Aufgabe	0,00%	0
Ehrenamtlicher Mitarbeiter	61,11%	22
Co-Leiter	5,56%	2
Leiter	11,11%	4
Angestellter	13,89%	5
Diakon	5,56%	2
Ältester	2,78%	1

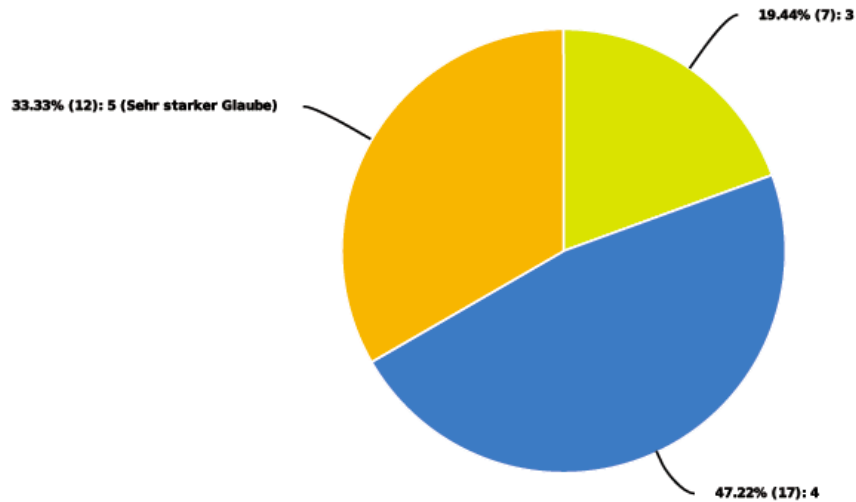
36

Glaubensindikator

Bitte schätze die Stärke deines AKTUELLEN Glauben mit dem Schieberegler ein.

Von links nach rechts:

1 Kein Glaube / 2 Zweifelder Glaube / 3 Durchschnittlicher Glaube / 4 Starker Glaube / 5 Sehr starker Glaube



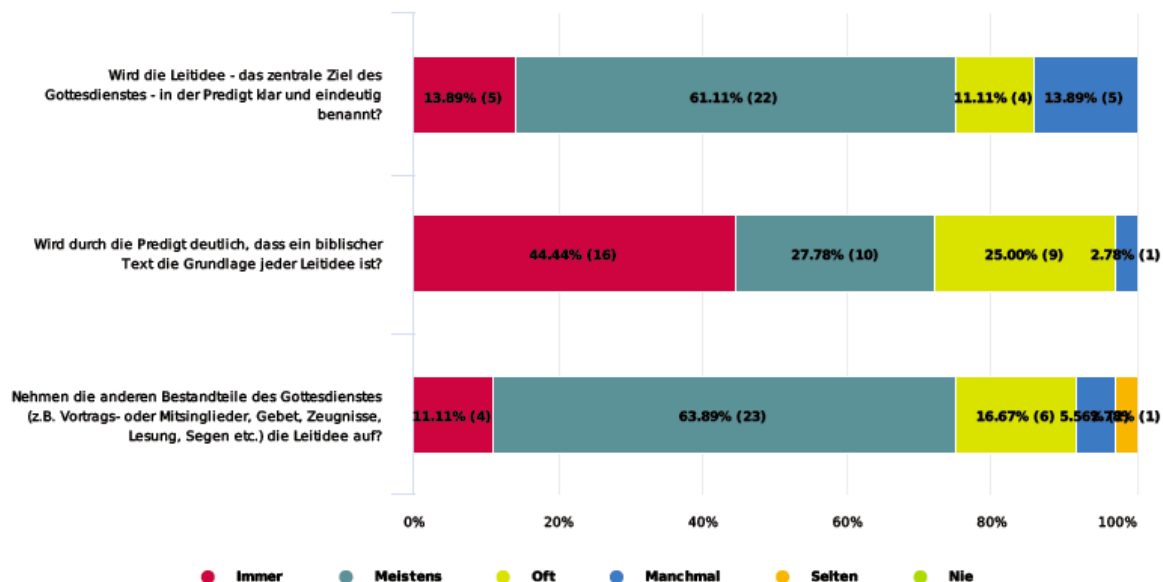
1 (Kein Glaube)	0,00%	0	
2	0,00%	0	
3	19,44%	7	
4	47,22%	17	
5 (Sehr starker Glaube)	33,33%	12	
36			

Durchschnittswert: **ø 4,14**

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
12. Frage 1 36

Fragen zu Ziel 1 (Teil 1)

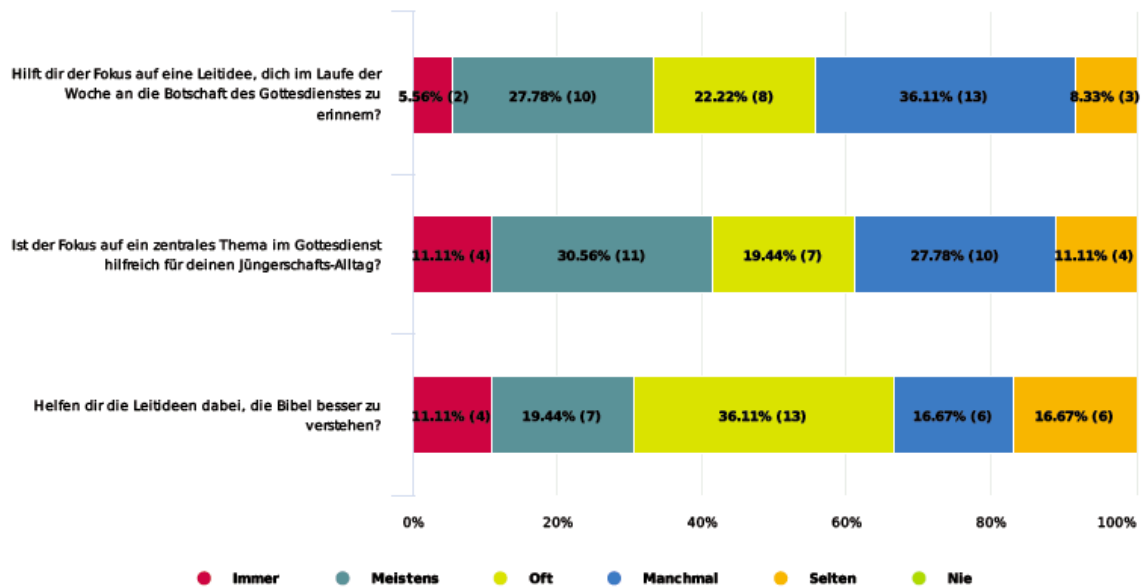
Ziel 1: In jedem Gottesdienst kommunizieren wir ein sehr klares, zentrales Thema, das auf einem biblischen Text basiert. Wir nennen das die Leitidee des Gottesdienstes. Nicht nur die Predigt, sondern alle Komponenten des Gottesdienstes sind abhängig von dieser Leitidee und richten sich an ihr aus. Die Leitidee soll es jedem Gottesdienstbesucher ermöglichen, sich langfristig an das Thema des Sonntages zu erinnern und dies in seiner/ihrer praktischen Nachfolge unter der Woche zu integrieren.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	s
Wird die Leitidee - das zentrale Ziel des Gottesdienstes - in der Predigt klar und eindeutig benannt?	13,89% 5	61,11% 22	11,11% 4	13,89% 5	0,00% 0	0,00% 0	6,94	36
Wird durch die Predigt deutlich, dass ein biblischer Text die Grundlage jeder Leitidee ist?	44,44% 16	27,78% 10	25,00% 9	2,78% 1	0,00% 0	0,00% 0	8,17	36
Nehmen die anderen Bestandteile des Gottesdienstes (z.B. Vortrags- oder Mitsinglieder, Gebet, Zeugnisse, Lesung, Segen etc.) die Leitidee auf?	11,11% 4	63,89% 23	16,67% 6	5,56% 2	2,78% 1	0,00% 0	7,22	36
							7,44	

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
13. Frage 1.36

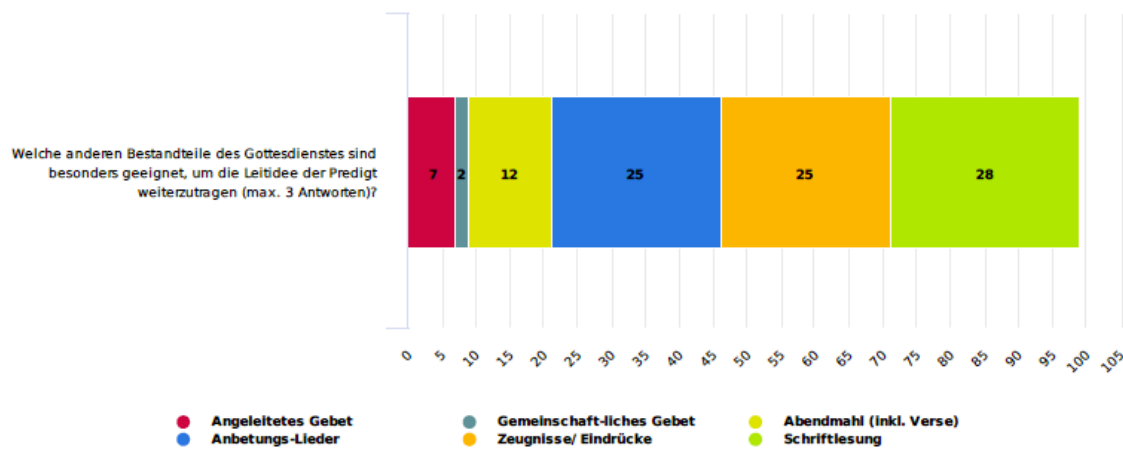
Fragen zu Ziel 1 (Teil 2)



	Immer	Meistens	Oft	Manchmal	Selten	Nie	s	
Hilft dir der Fokus auf eine Leitidee, dich im Laufe der Woche an die Botschaft des Gottesdienstes zu erinnern?	5,56% 2	27,78% 10	22,22% 8	36,11% 13	8,33% 3	0,00% 0	4,11	36
Ist der Fokus auf ein zentrales Thema im Gottesdienst hilfreich für deinen Jüngerschafts-Alltag?	11,11% 4	30,56% 11	19,44% 7	27,78% 10	11,11% 4	0,00% 0	4,72	36
Helfen dir die Leitideen dabei, die Bibel besser zu verstehen?	11,11% 4	19,44% 7	36,11% 13	16,67% 6	16,67% 6	0,00% 0	4,83	36
							4,56	

2. Frageseite: Fragen, die sich am ersten Ziel, der Leitidee, orientieren:
14. Frage 1 36

Frage zu Ziel 1 (Teil 3)

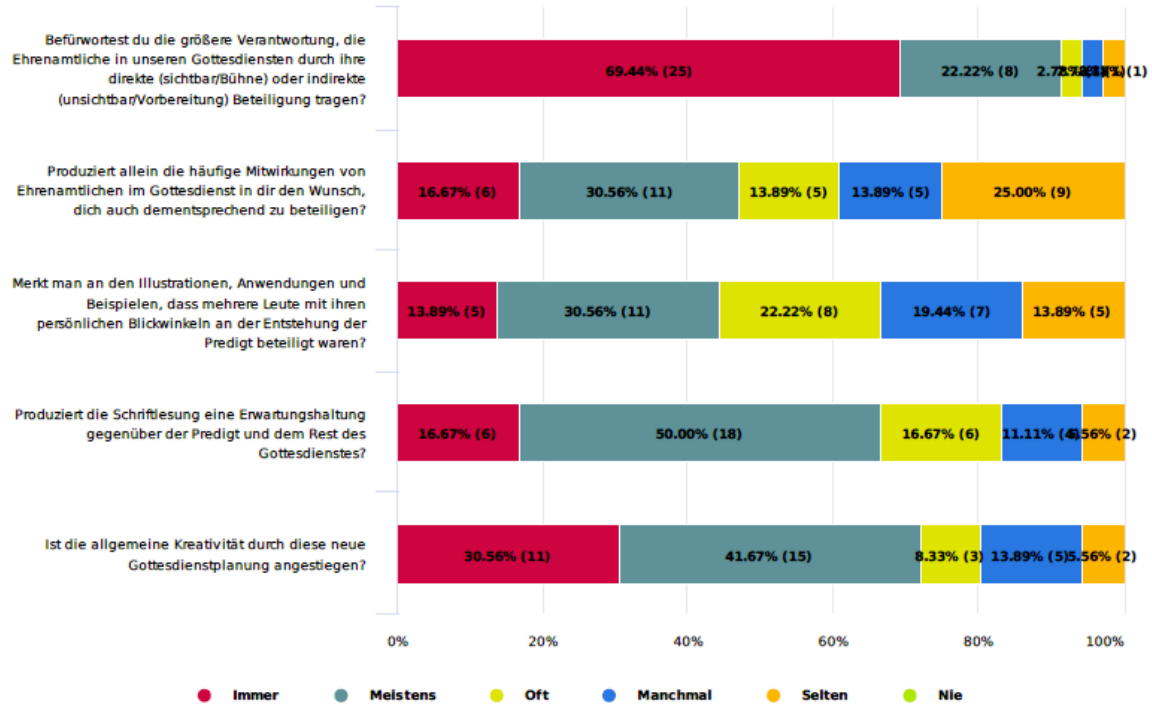


	Angeleitetes Gebet	Gemeinschaftliches Gebet	Abendmahl (inkl. Verse)	Anbetungs-Lieder	Zeugnisse/ Eindrücke	Schriftlesung	Ø	
Welche anderen Bestandteile des Gottesdienstes sind besonders geeignet, um die Leitidee der Predigt weiterzutragen (max. 3 Antworten)?	19,44% 7	5,56% 2	33,33% 12	69,44% 25	69,44% 25	77,78% 28	4,44	99
							4,44	

3. Frageseite: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
15. Frage 1 36

Fragen zu Ziel 2 (Teil 1)

Ziel 2: An jedem Sonntag bringen viele ehrenamtliche Mitarbeiter ihre Gaben und Talente in die Vorbereitung und Durchführung des Gottesdienstes ein. Aus diesem Grund haben wir das DenkHaus gegründet. Das DenkHaus besteht aus vier Teams, die beim Predigtschreiben und der Schriftauslegung helfen (FachWerk), die Schriftlesung gestalten (WortLaut), die ihre künstlerische Kreativität einbringen (WerkStatt) und für die musikalische Gestaltung und das Songwriting verantwortlich sind (TaktOrt). Wir wollen damit die unveränderliche Botschaft vom eingebrochenen Reich Gottes kreativ, authentisch, generationsübergreifend und frisch zum Vorschein bringen.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	\bar{x}	
Befürwortest du die größere Verantwortung, die Ehrenamtliche in unseren Gottesdiensten durch ihre direkte (sichtbar/Bühne) oder indirekte (unsichtbar/Vorbereitung) Beteiligung tragen?	69,44% 25	22,22% 8	2,78% 1	2,78% 1	2,78% 1	0,00% 0	9,06	36
Produziert allein die häufige Mitwirkungen von Ehrenamtlichen im Gottesdienst in dir den Wunsch, dich auch dementsprechend zu beteiligen?	16,67% 6	30,56% 11	13,89% 5	13,89% 5	25,00% 9	0,00% 0	6,00	36
Merkt man an den Illustrationen, Anwendungen und Beispielen, dass mehrere Leute mit ihren persönlichen Blickwinkeln an der Entstehung der Predigt beteiligt waren?	13,89% 5	30,56% 11	22,22% 8	19,44% 7	13,89% 5	0,00% 0	6,22	36
7,21								

	Immer	Meistens	Oft	Manchmal	Selten	Nie	\bar{x}	
Produziert die Schriftlesung eine Erwartungshaltung gegenüber der Predigt und dem Rest des Gottesdienstes?	16,67% 6	50,00% 18	16,67% 6	11,11% 4	5,56% 2	0,00% 0	7,22	36
Ist die allgemeine Kreativität durch diese neue Gottesdienstplanung angestiegen?	30,56% 11	41,67% 15	8,33% 3	13,89% 5	5,56% 2	0,00% 0	7,56	36
7,21								

3. Frageseite: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
16. Frage ↗ 36

Fragen zu Ziel 2 (Teil 2)



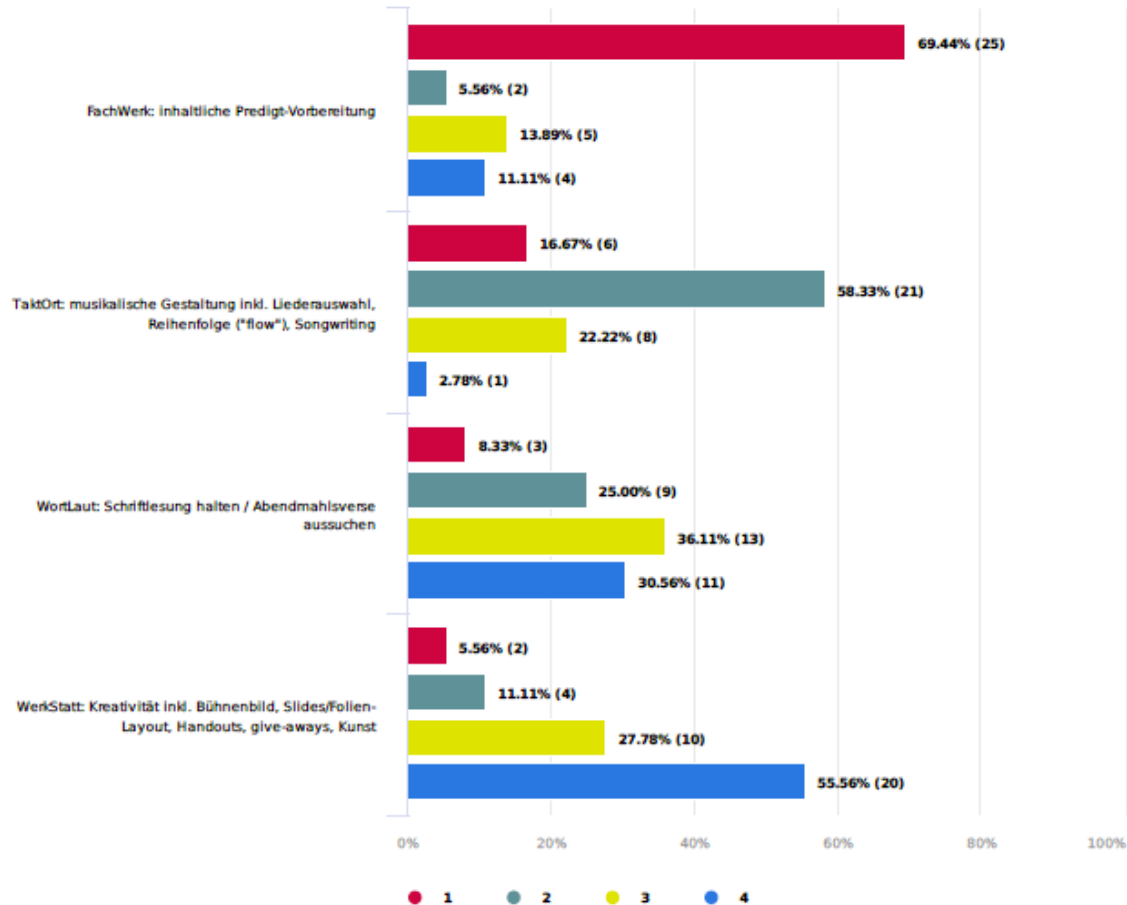
	Immer	Meistens	Oft	Manchmal	Selten	Nie	σ	
Befürwortest du den Anstieg dieser Kreativität?	50,00% 18	36,11% 13	2,78% 1	11,11% 4	0,00% 0	0,00% 0	8,50	36
Haben die Bühnendekorationen der letzten Predigtreihen die Botschaft der Gottesdienste unterstützt?	30,56% 11	33,33% 12	11,11% 4	19,44% 7	5,56% 2	0,00% 0	7,28	36
Sind die Informationen auf den Slides (Beamer-Präsentationen) hilfreich, zugänglich und einprägsam?	33,33% 12	47,22% 17	13,89% 5	2,78% 1	2,78% 1	0,00% 0	8,11	36
Empfindest du die Liedauswahl und die Mischung von Musikstilen (Klassik, Choräle, moderner Lobpreis, Vortragslieder, selbstgeschriebene Lieder) als angemessen?	13,89% 5	52,78% 19	22,22% 8	8,33% 3	2,78% 1	0,00% 0	7,33	36
7,53								

	Immer	Meistens	Oft	Manchmal	Selten	Nie	σ	
Helfen dir unsere selbstgeschriebenen Lieder, Gott in der musikalischen Anbetung zu begegnen?	19,44% 7	25,00% 9	22,22% 8	25,00% 9	8,33% 3	0,00% 0	6,44	36
Als Beispiel haben wir dir das Lied "Immanuel" (damals noch in der Entstehungsphase), unten als Video eingebettet.								
7,53								

3. Fragesetter: Fragen, die sich am zweiten Ziel, dem DenkHaus-Team, orientieren:
17. Frage 1 36

Aus deiner persönlichen "Beobachterrolle" als Gottesdienstbesucher heraus: Ordne die Teams des DenkHauses nach der Wichtigkeit ihres Beitrag zur inhaltlichen Gestaltung unserer Gottesdienste.

Bitte verschiebe die Teams so, dass das für dich wichtigste ganz oben steht, die anderen folgen dann in ihrer Relevanz.

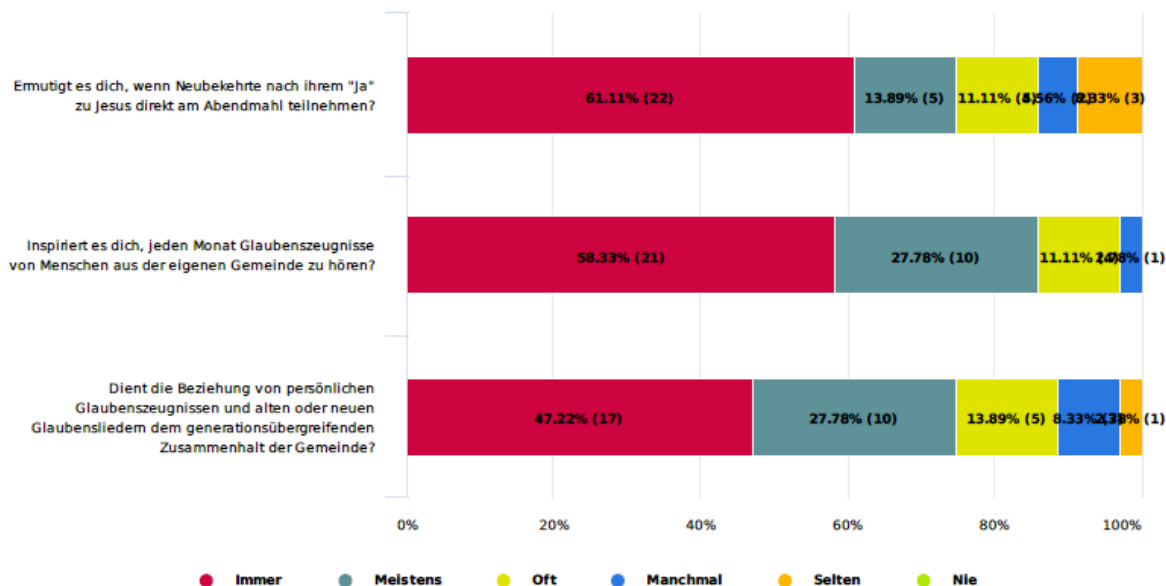


	Rang	Pkt.	1	2	3	4
FachWerk: Inhaltliche Predigt-Vorbereitung	1	3,33	69,44% 25	5,56% 2	13,89% 5	11,11% 4 36
TaktOrt: musikalische Gestaltung inkl. Liederauswahl, Reihenfolge ("flow"), Songwriting	2	2,89	16,67% 6	58,33% 21	22,22% 8	2,78% 1 36
WortLaut: Schriftlesung halten / Abendmahlsverse aussuchen	3	2,11	8,33% 3	25,00% 9	36,11% 13	30,56% 11 36
WerkStatt: Kreativität inkl. Bühnenbild, Slides/Folien-Layout, Handouts, give-aways, Kunst	4	1,67	5,56% 2	11,11% 4	27,78% 10	55,56% 20 36

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
18. Frage 36

Fragen zu Ziel 3 (Teil 1)

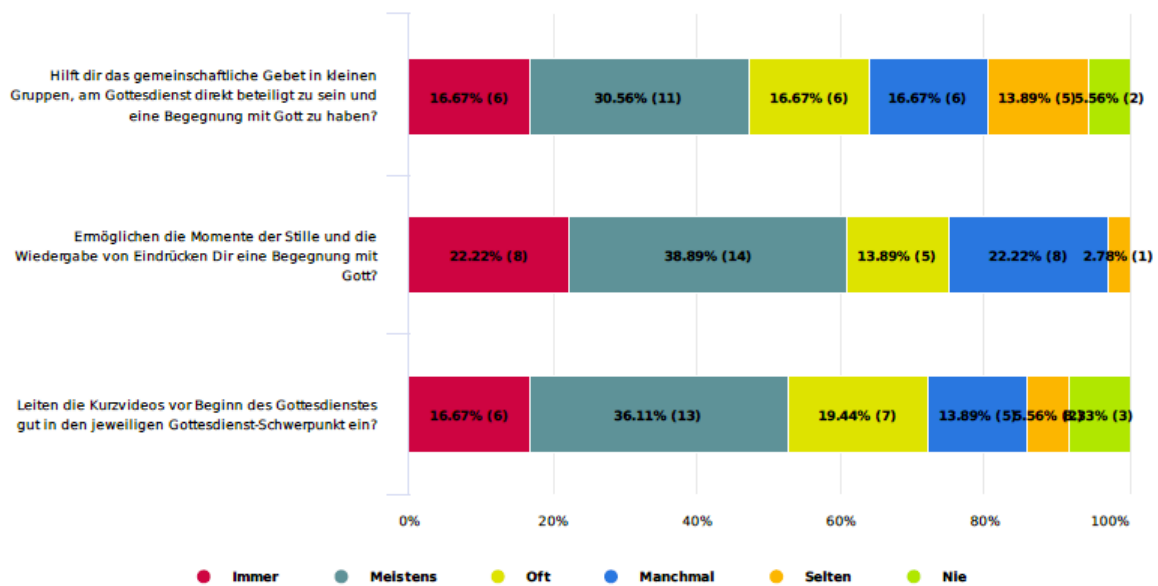
Ziel 3: An jedem Sonntag im Monat steht ein bestimmtes liturgisches Element im Vordergrund, das einen wichtigen Aspekt von gemeinschaftlicher Anbetung aufgreift. Um diese Elemente herum haben wir die vier Schwerpunkt-Gottesdienste gebaut: 1) Abendmahl mit evangelistischem Fokus, 2) Zeugnisse bzw. Generationen (mit der Vorstellung eines Glaubensliedes), 3) gemeinschaftliches Gebet und 4) ein kontemplativer Fokus mit Zeit der Stille und Weitergabe von Eindrücken. An jedem 5. Sonntag im Monat rundet der Missionsfokus unser Gottesdienstangebot ab.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	Ø	
Ermutigt es dich, wenn Neubekehrte nach ihrem "Ja" zu Jesus direkt am Abendmahl teilnehmen?	61,11% 22	13,89% 5	11,11% 4	5,56% 2	8,33% 3	0,00% 0	8,28	36
Inspiriert es dich, Jeden Monat Glaubenszeugnisse von Menschen aus der eigenen Gemeinde zu hören?	58,33% 21	27,78% 10	11,11% 4	2,78% 1	0,00% 0	0,00% 0	8,83	36
Dient die Beziehung von persönlichen Glaubenszeugnissen und alten oder neuen Glaubensliedern dem generationsübergreifenden Zusammenhalt der Gemeinde?	47,22% 17	27,78% 10	13,89% 5	8,33% 3	2,78% 1	0,00% 0	8,17	36
							8,43	

4. Frageseite: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
19. Frage 36

Fragen zu Ziel 3 (Teil 2)

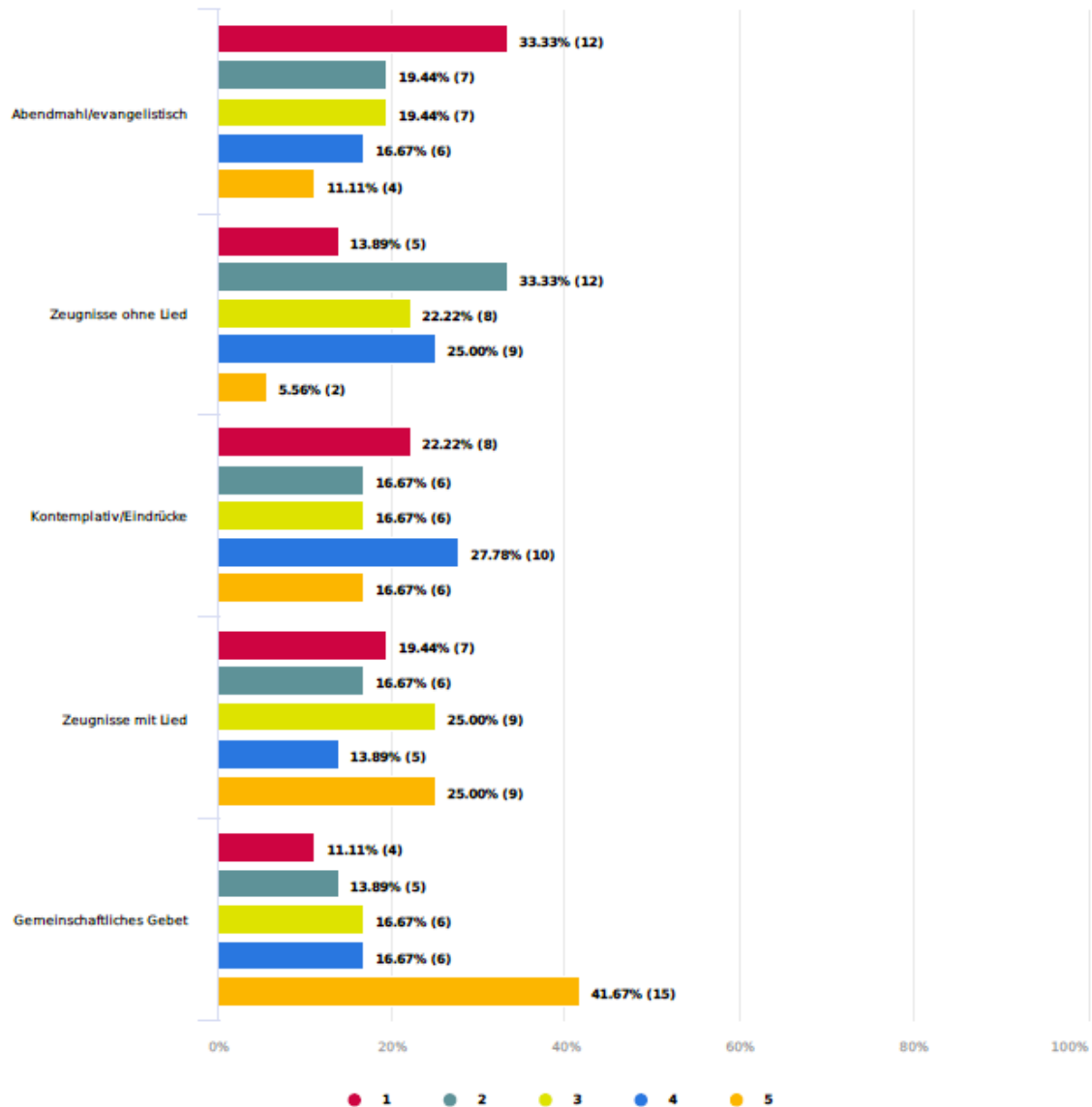


	Immer	Meistens	Oft	Manchmal	Selten	Nie	\bar{x}	
Hilft dir das gemeinschaftliche Gebet in kleinen Gruppen, am Gottesdienst direkt beteiligt zu sein und eine Begegnung mit Gott zu haben?	16,67% 6	30,56% 11	16,67% 6	16,67% 6	13,89% 5	5,56% 2	6,06	36
Ermöglichen die Momente der Stille und die Wiedergabe von Eindrücken Dir eine Begegnung mit Gott?	22,22% 8	38,89% 14	13,89% 5	22,22% 8	2,78% 1	0,00% 0	7,11	36
Leiten die Kurzvideos vor Beginn des Gottesdienstes gut in den jeweiligen Gottesdienst-Schwerpunkt ein?	16,67% 6	36,11% 13	19,44% 7	13,89% 5	5,56% 2	8,33% 3	6,39	36
							6,52	

4. Frageset: Fragen, die sich am dritten Ziel, den Schwerpunkt-Gottesdiensten, orientieren:
20. Frage 1 36

Was ist für dich persönlich der segensreichste Gottesdienst-Schwerpunkt?

Bitte verschiebe die Gottesdienste so, dass der segensreichste ganz oben steht, die anderen folgen dann in ihrer Wichtigkeit.



	Rang	Ant. Pkt.	1	2	3	4	5	
Abendmahl/evangelistisch	1	3,47	33,33% 12	19,44% 7	19,44% 7	16,67% 6	11,11% 4	36
Zeugnisse ohne Lied	2	3,25	13,89% 5	33,33% 12	22,22% 8	25,00% 9	5,56% 2	36
Kontemplativ/Eindrücke	3	3,00	22,22% 8	16,67% 6	16,67% 6	27,78% 10	16,67% 6	36
Zeugnisse mit Lied	4	2,92	19,44% 7	16,67% 6	25,00% 9	13,89% 5	25,00% 9	36
Gemeinschaftliches Gebet	5	2,36	11,11% 4	13,89% 5	16,67% 6	16,67% 6	41,67% 15	36

5. Frageselte: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
21. Frage 1.36

Fragen zu Ziel 4 (Teil 1)

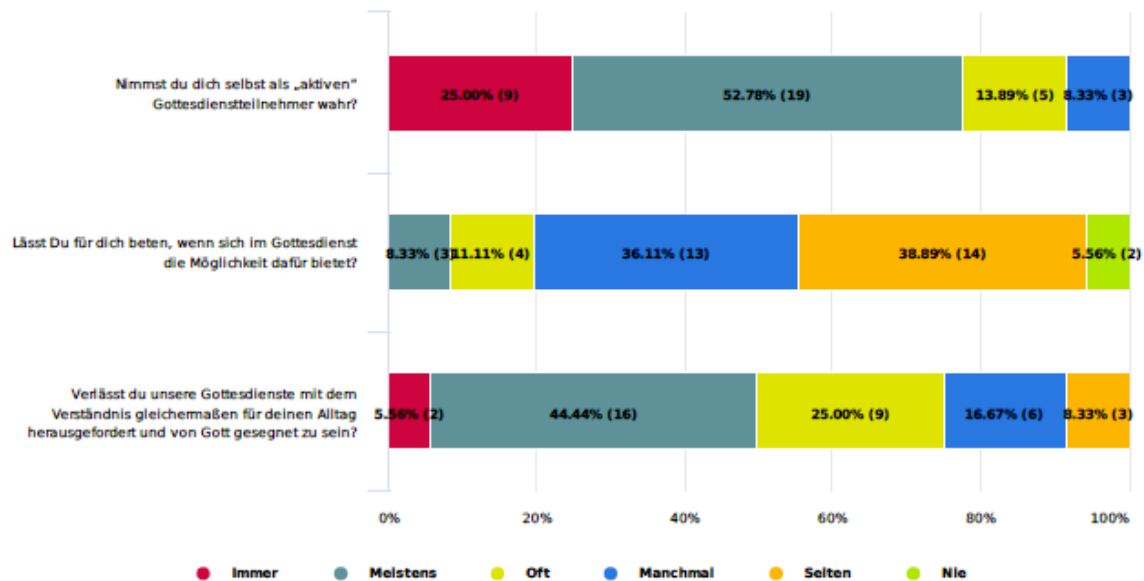
Ziel 4: Jeder Gottesdienst wird durch eine - für Besucher größtenteils unsichtbare - Evangeliums-Struktur getragen. Das bedeutet, dass die Dynamik des Evangeliums, der Guten Nachricht von Jesus, auch den liturgischen Ablauf bestimmt. Es beginnt mit der Phase des „Ankommens“ bei Gott, in der wir ihm als Gastgeber begegnen. Es folgt ein Teil des „Austausches“, in dem wir uns als Schöpfung dem Schöpfer nähern, u.U. unsere Sünden bekennen und wieder ganz neu auf die wiederherstellende Kraft Gottes vertrauen. Es folgt der Part der „Anteilnahme“, während dem wir uns aktiv am Geschehen des Gottesdienstes beteiligen (Predigt hören, Spenden, Beten, Singen, Abendmahl nehmen etc.). Das „Auseinandergehen“ mit Vater Unser und dem Segen beschließt unsere Gottesdienste und möchte uns gleichzeitig bevollmächtigend aussenden.



	Immer	Meistens	Oft	Manchmal	Selten	Nie	\bar{x}	
Hast du den Eindruck, dass Gott von Anfang an im Zentrum des Gottesdienstes steht?	52,78% 19	36,11% 13	8,33% 3	2,78% 1	0,00% 0	0,00% 0	8,78	36
Wird dir allein schon durch den Ablauf (struktureller „flow“) des Gottesdienstes klar, dass Gott dich einlädt, dich annimmt, dir vergibt, dich an seinem Auftrag beteiligt und dich wieder neu aussendet?	11,11% 4	25,00% 9	27,78% 10	19,44% 7	16,67% 6	0,00% 0	5,89	36
Profitierst du persönlich von der Möglichkeit, in Gottesdiensten deine Sünden zu bekennen, die Vergebung Gottes zugesprochen zu bekommen und die erneuerte Beziehung zu Gott zu feiern?	16,67% 6	19,44% 7	27,78% 10	22,22% 8	13,89% 5	0,00% 0	6,06	36
							6,91	

5. Frageset: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
22. Frage 1 36

Fragen zu Ziel 4 (Teil 2)

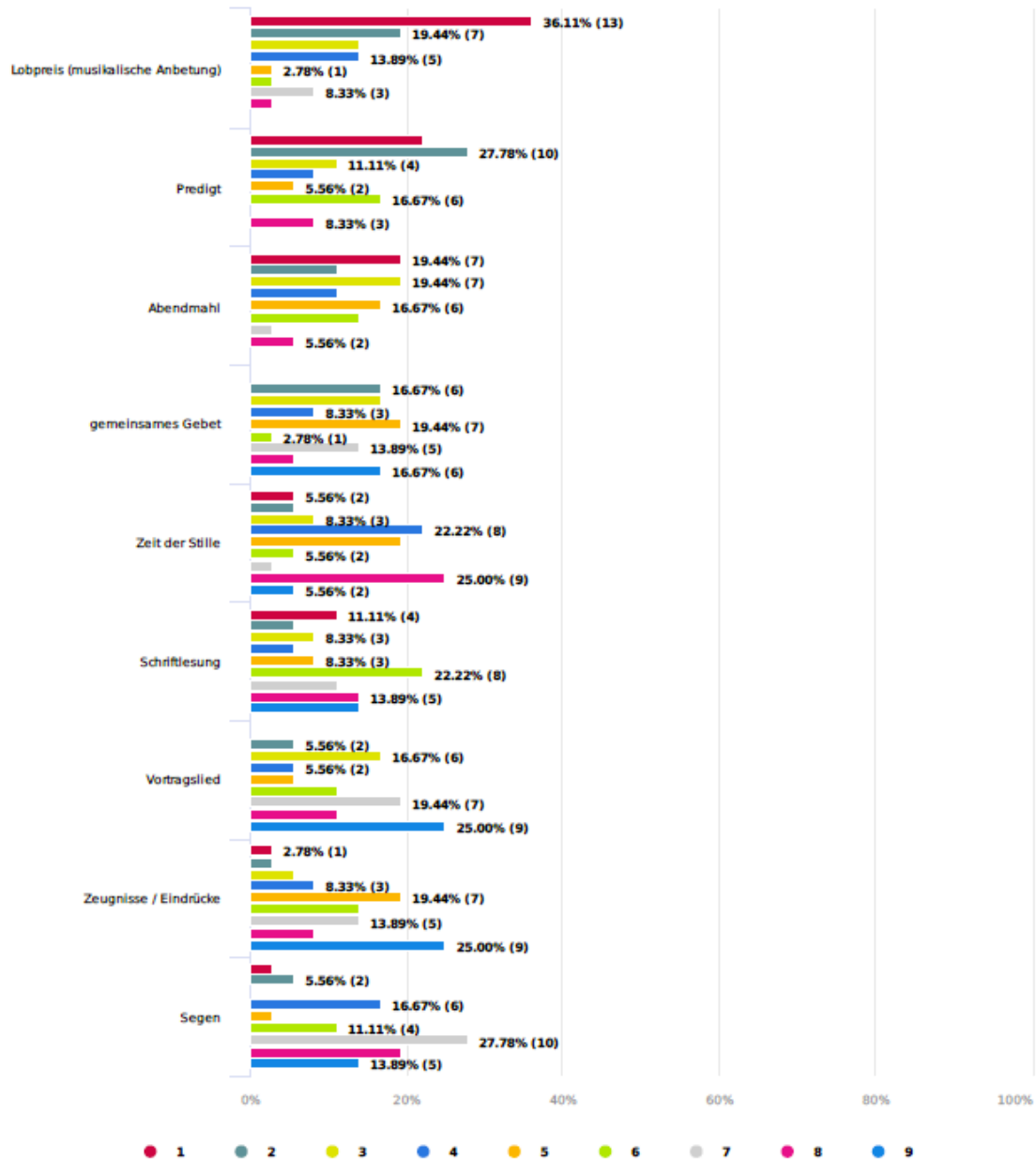


	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	s
Nimmst du dich selbst als „aktiven“ Gottesdienstteilnehmer wahr?	25,00% 9	52,78% 19	13,89% 5	8,33% 3	0,00% 0	0,00% 0	7,89	36
Lässt Du für dich beten, wenn sich im Gottesdienst die Möglichkeit dafür bietet?	0,00% 0	8,33% 3	11,11% 4	36,11% 13	38,89% 14	5,56% 2	3,56	36
Verlässt du unsere Gottesdienste mit dem Verständnis gleichermaßen für deinen Alltag herausgefordert und von Gott gesegnet zu sein?	5,56% 2	44,44% 16	25,00% 9	16,67% 6	8,33% 3	0,00% 0	6,44	36
							5,96	

5. Fragesette: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
23. Frage 1 36

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes bist du am aktivsten ?

Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, an denen du dich am aktivsten beteiligst oben und die Komponenten, an denen du dich am wenigsten beteiligst unten stehen.



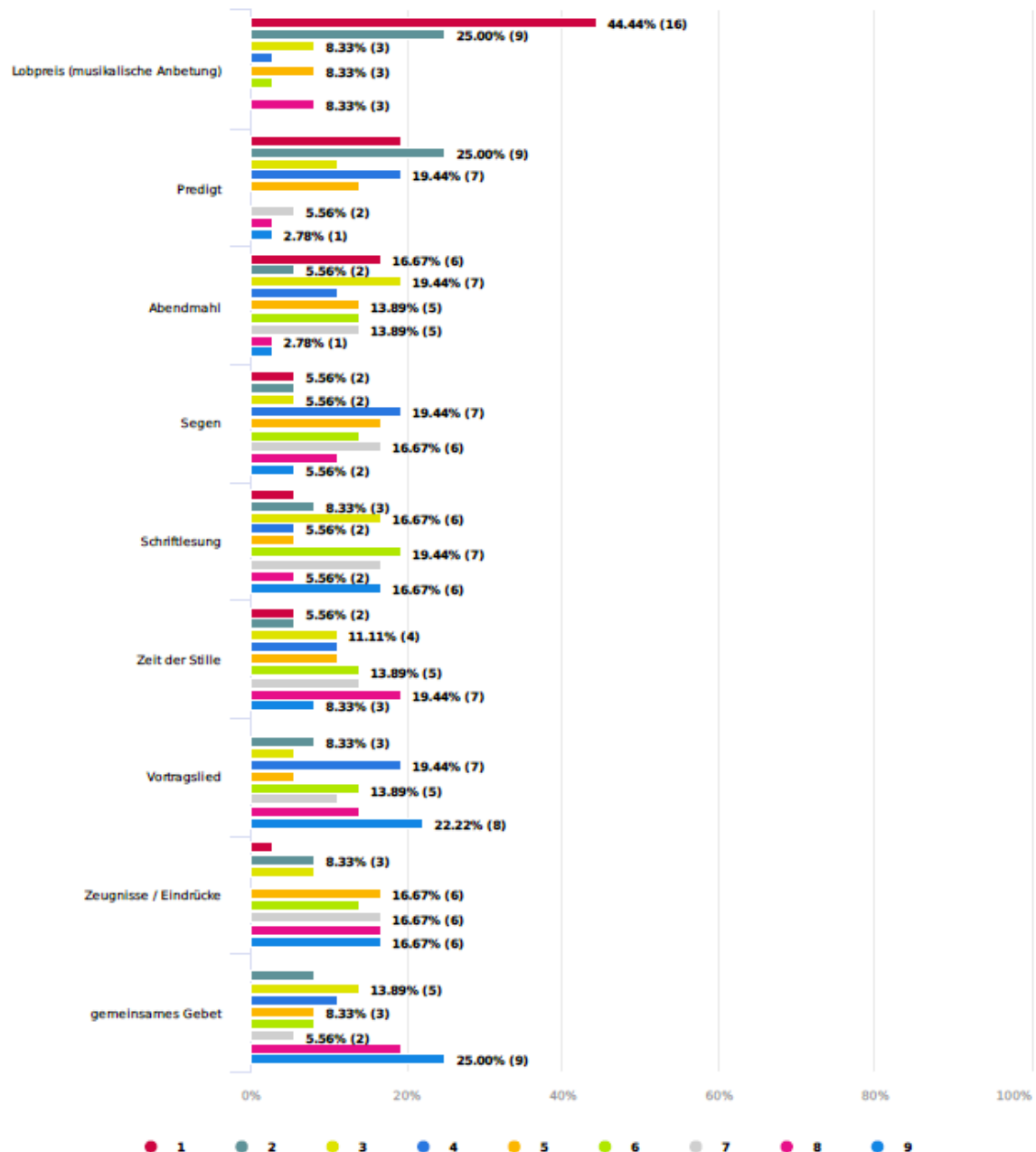
Rang	Pkt.	1	2	3	4	5	6	7	8	9	
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	Rang	Pkt.	1	2	3	4	5	6	7	8	9	
Lobpreis (musikalische Anbetung)	1	7,17	36,11% 13	19,44% 7	13,89% 5	13,89% 5	2,78% 1	2,78% 1	8,33% 3	2,78% 1	0,00% 0	36
Predigt	2	6,61	22,22% 8	27,78% 10	11,11% 4	8,33% 3	5,56% 2	16,67% 6	0,00% 0	8,33% 3	0,00% 0	36
Abendmahl	3	6,25	19,44% 7	11,11% 4	19,44% 7	11,11% 4	16,67% 6	13,89% 5	2,78% 1	5,56% 2	0,00% 0	36
gemeinsames Gebet	4	4,78	0,00% 0	16,67% 6	16,67% 6	8,33% 3	19,44% 7	2,78% 1	13,89% 5	5,56% 2	16,67% 6	36
Zeit der Stille	5	4,69	5,56% 2	5,56% 2	8,33% 3	22,22% 8	19,44% 7	5,56% 2	2,78% 1	25,00% 9	5,56% 2	36
Schriftlesung	6	4,42	11,11% 4	5,56% 2	8,33% 3	5,56% 2	8,33% 3	22,22% 8	11,11% 4	13,89% 5	13,89% 5	36
Vortragslied	7	3,72	0,00% 0	5,56% 2	16,67% 6	5,56% 2	5,56% 2	11,11% 4	19,44% 7	11,11% 4	25,00% 9	36
Zeugnisse / Eindrücke	8	3,72	2,78% 1	2,78% 1	5,56% 2	8,33% 3	19,44% 7	13,89% 5	13,89% 5	8,33% 3	25,00% 9	36
Segen	9	3,64	2,78% 1	5,56% 2	0,00% 0	16,67% 6	2,78% 1	11,11% 4	27,78% 10	19,44% 7	13,89% 5	36

5. Frageset: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
 24. Frage 1 36

Deine Beteiligung am Gottesdienst: In welchem Teil des Gottesdienstes kommt dir deine Beteiligung am natürlichsten vor?

Bitte verschiebe die Komponenten des Gottesdienstes so, dass die Komponenten, die sich für dich am natürlichsten anfühlen, oben und die Komponenten, die sich für dich am unnatürlichsten anfühlen, unten stehen.



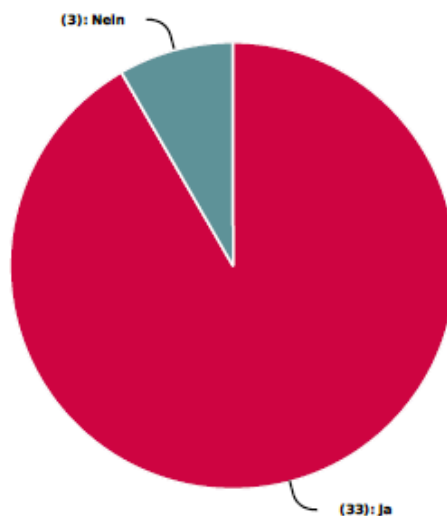
Rang	Pkt.	1	2	3	4	5	6	7	8	9
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	Rang	Pkt.	1	2	3	4	5	6	7	8	9	
Lobpreis (musikalische Anbetung)	1	7,44	44,44% 16	25,00% 9	8,33% 3	2,78% 1	8,33% 3	2,78% 1	0,00% 0	8,33% 3	0,00% 0	36
Predigt	2	6,64	19,44% 7	25,00% 9	11,11% 4	19,44% 7	13,89% 5	0,00% 0	5,56% 2	2,78% 1	2,78% 1	36
Abendmahl	3	5,72	16,67% 6	5,56% 2	19,44% 7	11,11% 4	13,89% 5	13,89% 5	13,89% 5	2,78% 1	2,78% 1	36
Segen	4	4,67	5,56% 2	5,56% 2	5,56% 2	19,44% 7	16,67% 6	13,89% 5	16,67% 6	11,11% 4	5,56% 2	36
Schriftlesung	5	4,50	5,56% 2	8,33% 3	16,67% 6	5,56% 2	5,56% 2	19,44% 7	16,67% 6	5,56% 2	16,67% 6	36
Zeit der Stille	6	4,39	5,56% 2	5,56% 2	11,11% 4	11,11% 4	11,11% 4	13,89% 5	13,89% 5	19,44% 7	8,33% 3	36
Vortragslied	7	3,89	0,00% 0	8,33% 3	5,56% 2	19,44% 7	5,56% 2	13,89% 5	11,11% 4	13,89% 5	22,22% 8	36
Zeugnisse / Eindrücke	8	3,89	2,78% 1	8,33% 3	8,33% 3	0,00% 0	16,67% 6	13,89% 5	16,67% 6	16,67% 6	16,67% 6	36
gemeinsames Gebet	9	3,86	0,00% 0	8,33% 3	13,89% 5	11,11% 4	8,33% 3	8,33% 3	5,56% 2	19,44% 7	25,00% 9	36

5. Frageset: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
25. Frage i. 36

Nach all dem, was du über die Ziele der Gottesdienste der Paulus-Gemeinde in dieser Umfrage gelesen und gelernt hast: Könntest du Dir vorstellen, dich auch in die Vorbereitung und Durchführung der Gottesdienste einzubringen?

Falls dem so ist, kannst du Markus eine Email schreiben, da er - auf Grund der Anonymisierung - nicht weiß, wer Du bist! :)

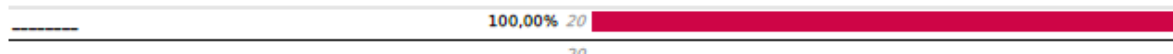


Ja	91,67%	33
Nein	8,33%	3

36

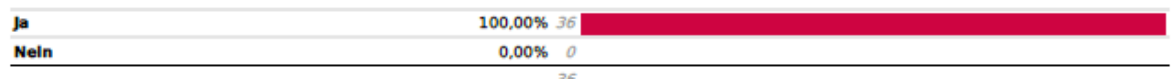
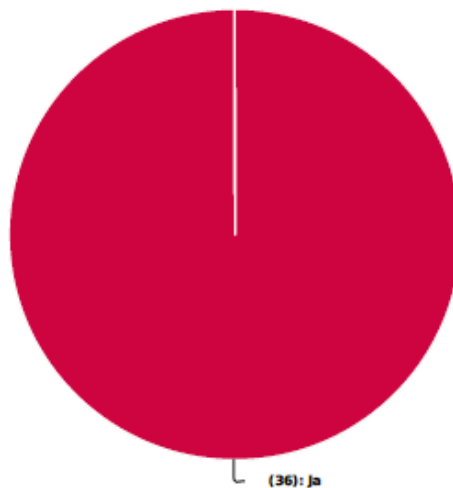
5. Fragesetter: Fragen, die sich am vierten Ziel, der Evangeliumsstruktur der Gottesdienste, orientieren:
26. Frage 20

Du hast es gleich geschafft. Aber vielleicht gibt es Inhalte und Dinge, die du im Gottesdienst vermisst?
Dann kannst du die hier aufschreiben.

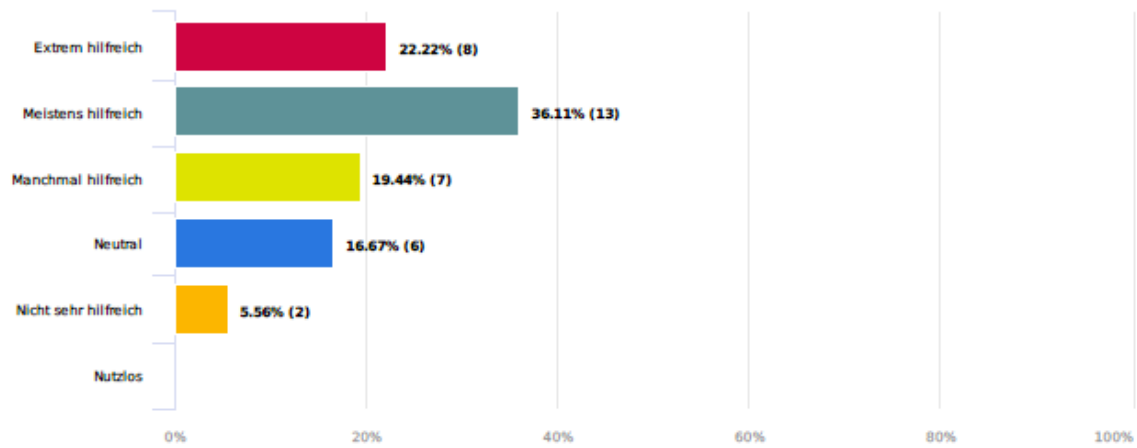


6. Fragesetter: Umfrage DenkHaus
27. Frage 36

Bist du ein Leiter oder ein Mitarbeiter in einem der DenkHaus-Teams (WerkStatt, WortLaut, FachWerk, TaktOrt)

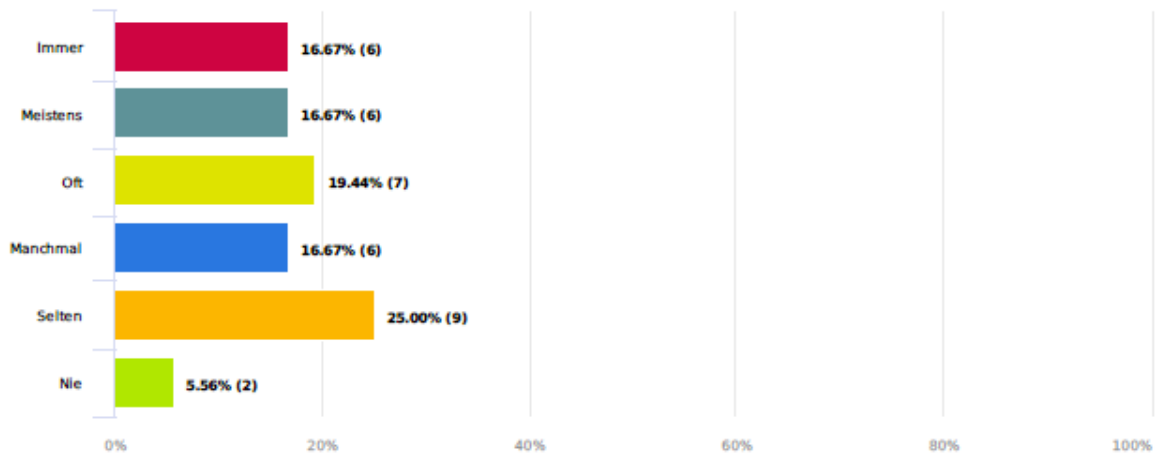


Wie nimmst du die DenkHaus Planungstreffen für die Gottesdienste wahr?



Extrem hilfreich	22,22%	8	
Meistens hilfreich	36,11%	13	
Manchmal hilfreich	19,44%	7	
Neutral	16,67%	6	
Nicht sehr hilfreich	5,56%	2	
Nutzlos	0,00%	0	

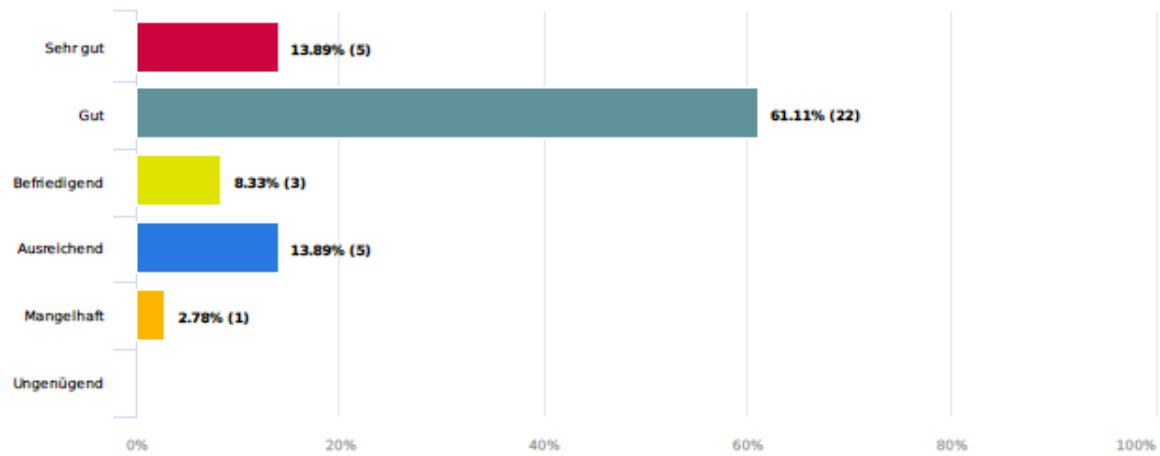
Bringt die DenkHaus-Vorbereitung dein persönliches geistliches Wachstum voran?



Immer	16,67%	6	<div></div>
Meistens	16,67%	6	<div></div>
Oft	19,44%	7	<div></div>
Manchmal	16,67%	6	<div></div>
Selten	25,00%	9	<div></div>
Nie	5,56%	2	<div></div>

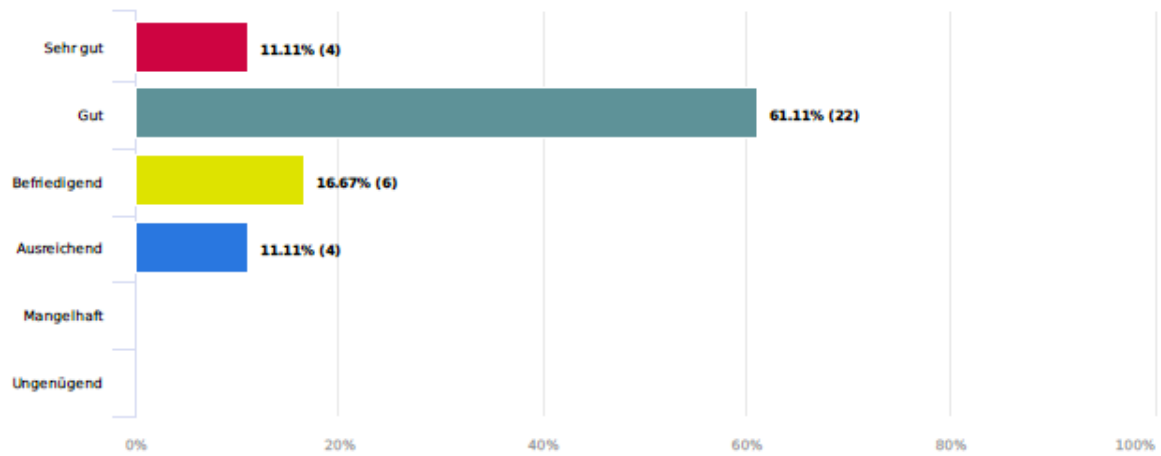
36

Wie bewertest du die Zusammenarbeit mit dem predigenden Pastor in der Vorbereitung?



Sehr gut	13,89%	5	
Gut	61,11%	22	
Befriedigend	8,33%	3	
Ausreichend	13,89%	5	
Mangelhaft	2,78%	1	
Ungenügend	0,00%	0	

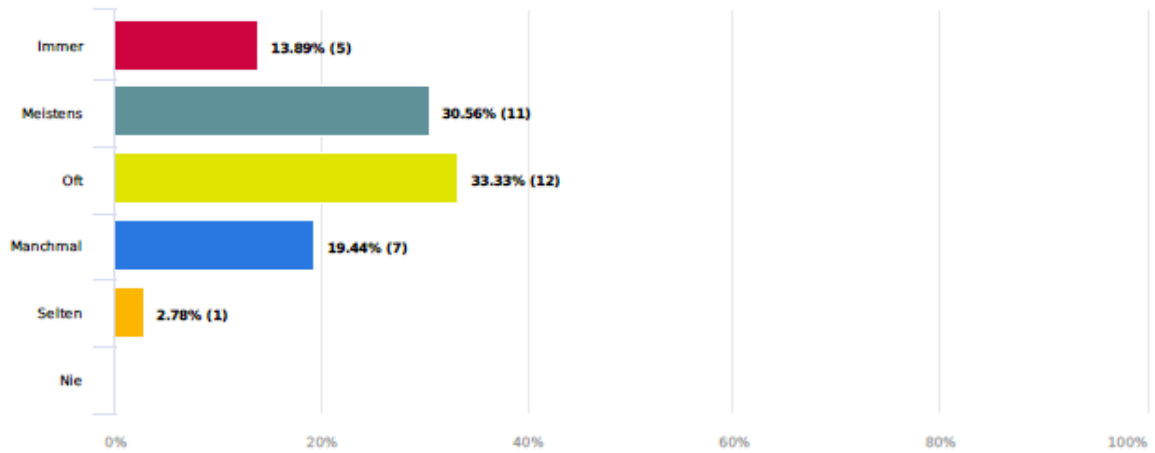
Wie bewertest du die Zusammenarbeit mit anderen Ehrenamtlichen in der Vorbereitung?



Sehr gut	11,11%	4	
Gut	61,11%	22	
Befriedigend	16,67%	6	
Ausreichend	11,11%	4	
Mangelhaft	0,00%	0	
Ungenügend	0,00%	0	

36

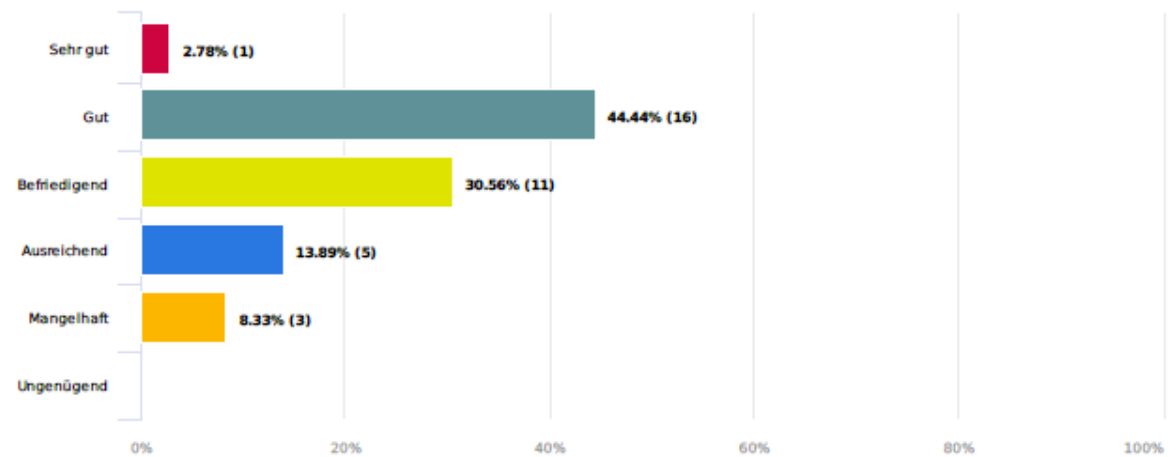
Waren die Team-Vorbereitungen und Planungstreffen im DenkHaus effektiv und zielführend?



Immer	13,89%	5	<div></div>
Meistens	30,56%	11	<div></div>
Oft	33,33%	12	<div></div>
Manchmal	19,44%	7	<div></div>
Selten	2,78%	1	<div></div>
Nie	0,00%	0	

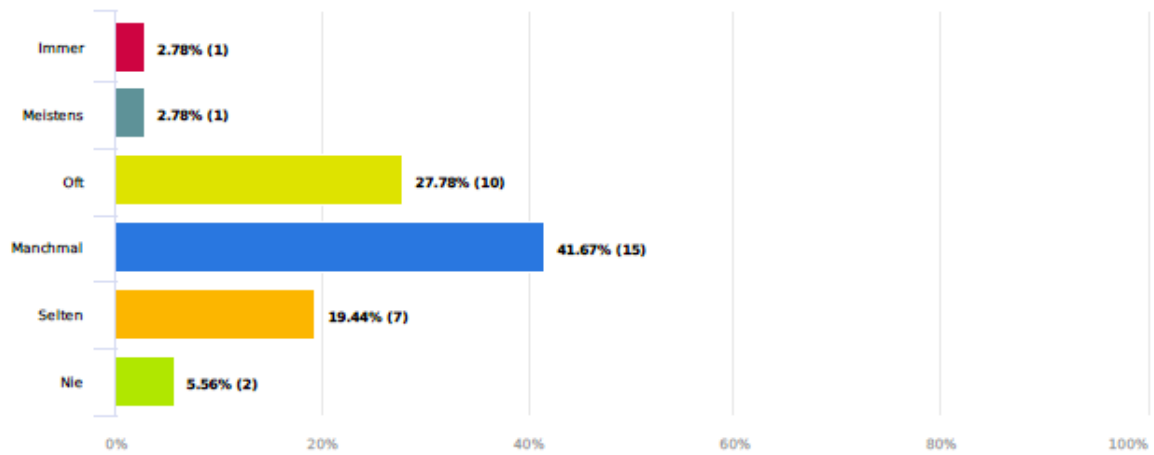
36

Wie bewertest du die Zusammenarbeit im Team in der Zeit zwischen Planungstreffen und Gottesdienst?



Sehr gut	2,78%	1	
Gut	44,44%	16	
Befriedigend	30,56%	11	
Ausreichend	13,89%	5	
Mangelhaft	8,33%	3	
Ungenügend	0,00%	0	

Wie oft bekommt das Team externes Lob und Anerkennung für seine Arbeit (außerhalb von DenkHaus)?

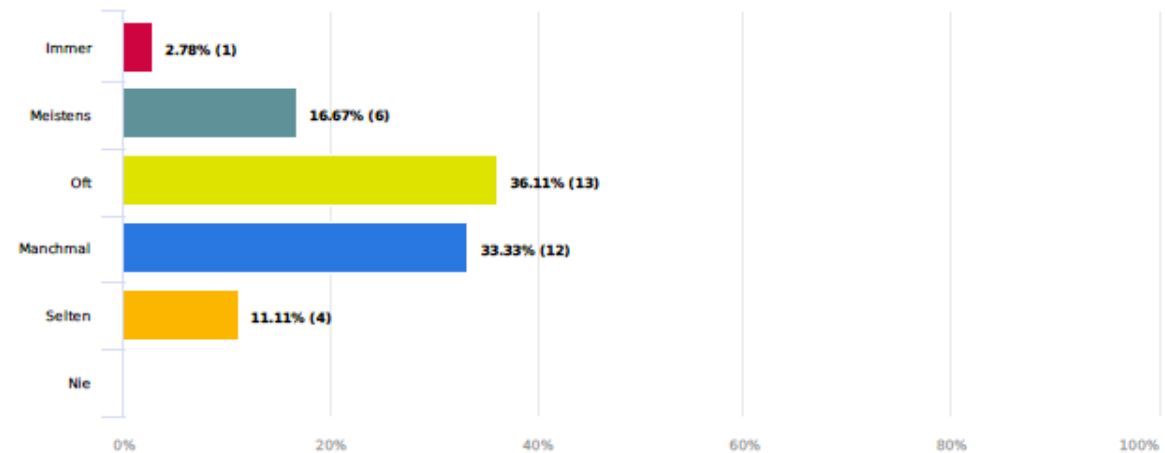


Immer	2,78%	1	
Meistens	2,78%	1	
Oft	27,78%	10	
Manchmal	41,67%	15	
Selten	19,44%	7	
Nie	5,56%	2	

36

7. Frageseite: Mitarbeit im DenkHaus Team
35. Frage 1/36

Wie oft bekommt das Team internes Lob und Anerkennung für seine Arbeit (innerhalb von DenkHaus)?

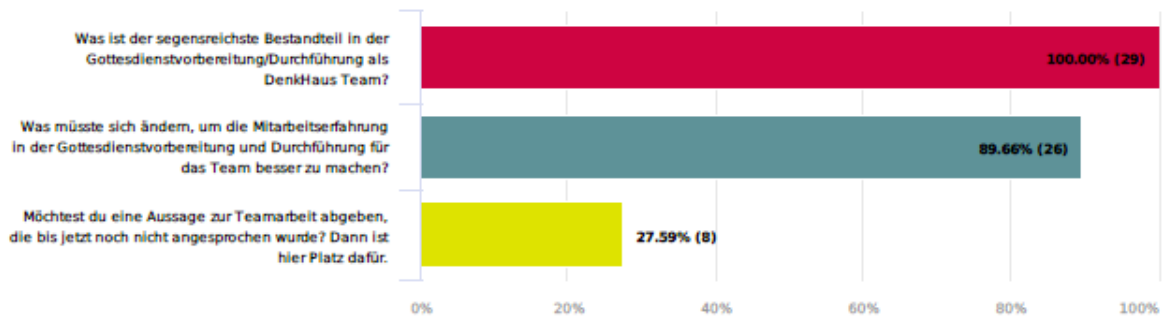


Immer	2,78%	1
Meistens	16,67%	6
Oft	36,11%	13
Manchmal	33,33%	12
Selten	11,11%	4
Nie	0,00%	0

36

8. Frageseite: Offene Fragen zur Teamarbeit
36. Frage 1/29

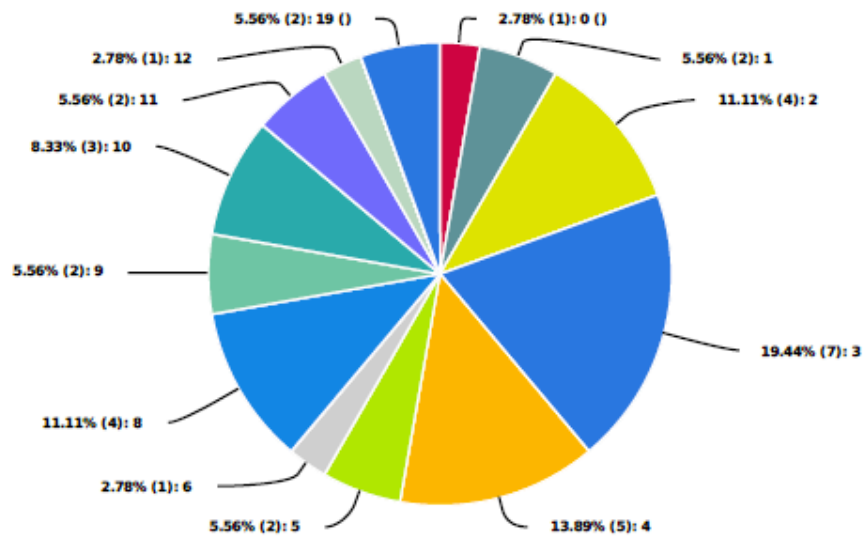
Bitte beantworte diese Fragen aus Sicht des Teams. Später gibt es noch Fragen zu deiner persönlichen Einschätzung.



Was ist der segensreichste Bestandteil in der Gottesdienstvorbereitung/Durchführung als DenkHaus Team? _____	100,00%	29
Was müsste sich ändern, um die Mitarbeitserfahrung in der Gottesdienstvorbereitung und Durchführung für das Team besser zu machen? _____	89,66%	26
Möchtest du eine Aussage zur Teamarbeit abgeben, die bis jetzt noch nicht angesprochen wurde? Dann ist hier Platz dafür. _____	27,59%	8

63

Bei wie vielen Gottesdiensten hast du in den letzten 12 Monaten am DenkHaus-Projekt teilgenommen?



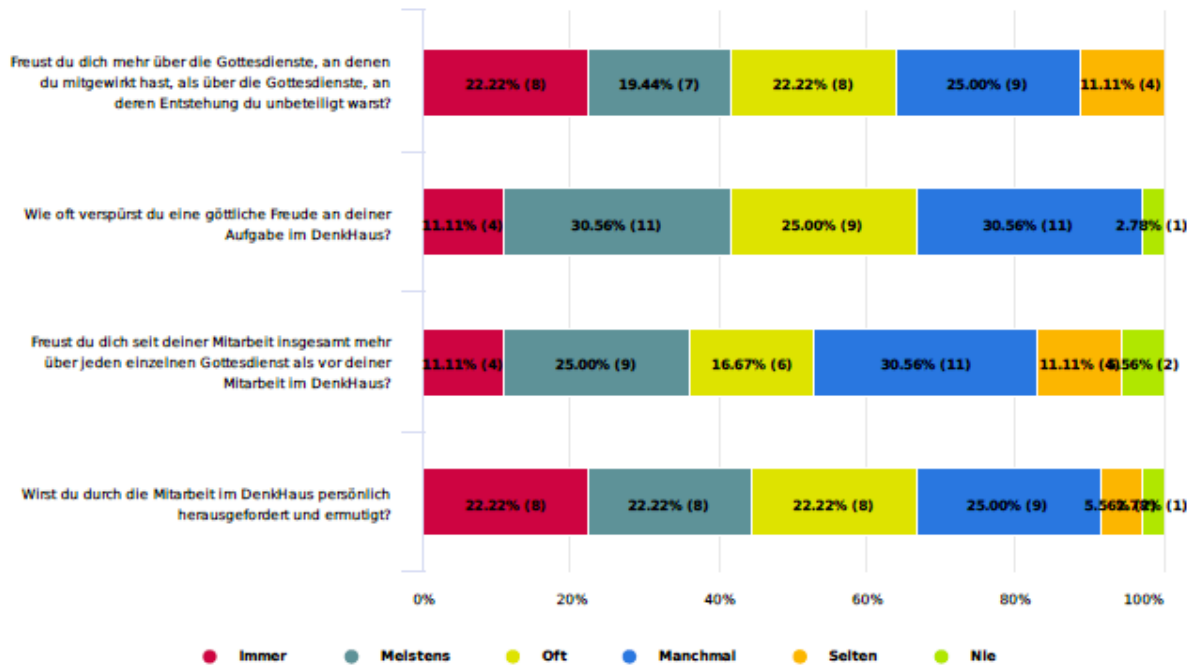
0 ()	2,78%	1
1	5,56%	2
2	11,11%	4
3	19,44%	7
4	13,89%	5
5	5,56%	2
6	2,78%	1
7	0,00%	0
8	11,11%	4
9	5,56%	2
10	8,33%	3
11	5,56%	2
12	2,78%	1
13	0,00%	0
14	0,00%	0
15	0,00%	0
16	0,00%	0
17	0,00%	0
18	0,00%	0
19 ()	5,56%	2

36

Durchschnittswert:

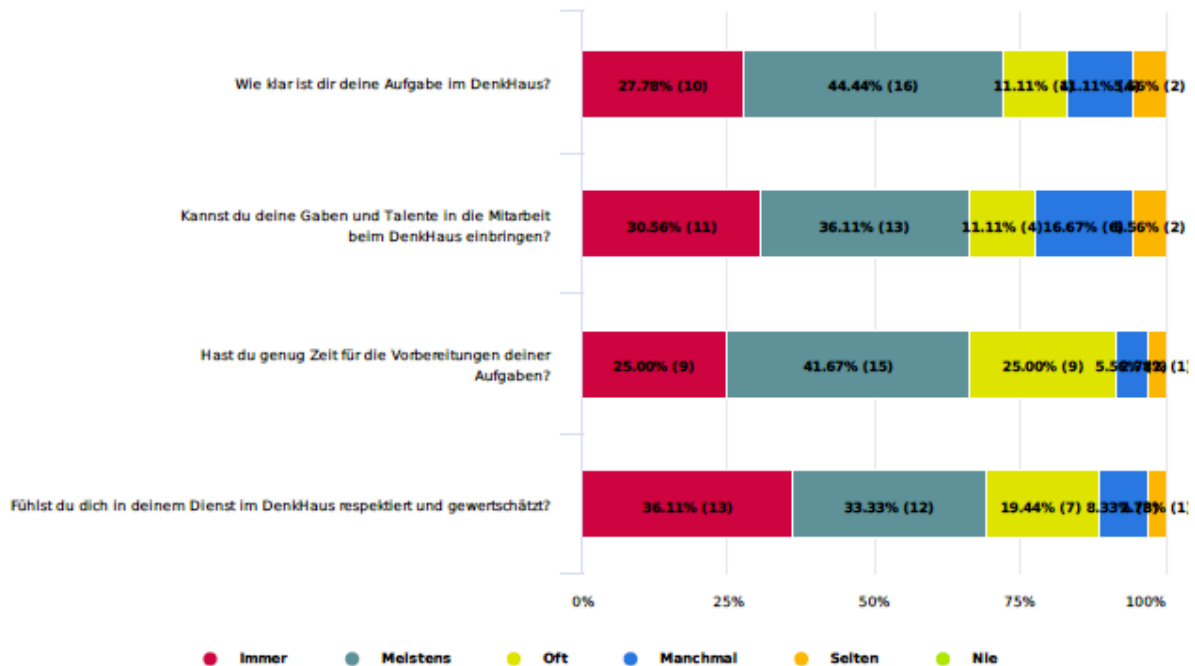
6,08

9. Frageset: Persönliche Mitarbeit
38. Frage 1 36



	Immer	Meistens	Oft	Manchmal	Selten	Nie	n	
Freust du dich mehr über die Gottesdienste, an denen du mitgewirkt hast, als über die Gottesdienste, an deren Entstehung du unbeteiligt warst?	22,22% 8	19,44% 7	22,22% 8	25,00% 9	11,11% 4	0,00% 0	6,33	36
Wie oft verspürst du eine göttliche Freude an deiner Aufgabe im DenkHaus?	11,11% 4	30,56% 11	25,00% 9	30,56% 11	0,00% 0	2,78% 1	6,28	36
Freust du dich seit deiner Mitarbeit insgesamt mehr über jeden einzelnen Gottesdienst als vor deiner Mitarbeit im DenkHaus?	11,11% 4	25,00% 9	16,67% 6	30,56% 11	11,11% 4	5,56% 2	5,56	36
Wirst du durch die Mitarbeit im DenkHaus persönlich herausgefordert und ermutigt?	22,22% 8	22,22% 8	22,22% 8	25,00% 9	5,56% 2	2,78% 1	6,44	36
							6,15	

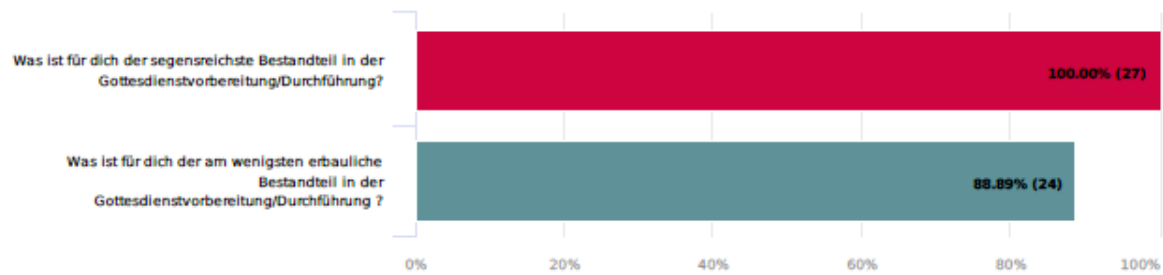
9. Frageseite: Persönliche Mitarbeit
39. Frage 1/36



	Immer	Meistens	Oft	Manchmal	Selten	Nie	Σ	n
Wie klar ist dir deine Aufgabe im DenkHaus?	27,78% 10	44,44% 16	11,11% 4	11,11% 4	5,56% 2	0,00% 0	7,56	36
Kannst du deine Gaben und Talente in die Mitarbeit beim DenkHaus einbringen?	30,56% 11	36,11% 13	11,11% 4	16,67% 6	5,56% 2	0,00% 0	7,39	36
Hast du genug Zeit für die Vorbereitungen deiner Aufgaben?	25,00% 9	41,67% 15	25,00% 9	5,56% 2	2,78% 1	0,00% 0	7,61	36
Fühlst du dich in deinem Dienst im DenkHaus respektiert und gewertschätzt?	36,11% 13	33,33% 12	19,44% 7	8,33% 3	2,78% 1	0,00% 0	7,83	36
							7,60	

9. Frageseite: Persönliche Mitarbeit
40. Frage [1](#) **27**

Bitte beantworte diese Fragen aus deiner persönlichen Perspektive.



Was ist für dich der segensreichste Bestandteil in der Gottesdienstvorbereitung/Durchführung? _____	100,00% 27	
Was ist für dich der am wenigsten erbauliche Bestandteil in der Gottesdienstvorbereitung/Durchführung? _____	88,89% 24	
51		

10. Frageseite: Zum Schluss
41. Frage [1](#) **9**

Du hast das Ende der offiziellen Umfrage erreicht.
 Wenn du noch etwas über die Gottesdienstvorbereitung im DenkHaus mitteilen möchtest, das nicht Gegenstand der Umfrage war, dann hast du hier die Möglichkeit dazu.

Dieser Teil wird in der Studie selbst nicht ausgewertet, könnte aber für mich als Gottesdienstleiter interessant sein.

_____	100,00% 9	
9		

APPENDIX K

Responses to Open-Ended Questions (ALL)

Survey Question 26 - Are you missing something in our worship services?

Participant ID	Response
85775599	Mehr englische Lieder
85776297	<p>Etwas zu oft Aufforderungen, Entscheidungen fürs Leben zu treffen, etwas zu wenig Zuspruch der Gnade und Liebe Gottes in den Predigten.</p> <p>Zu wenig Einheit im Musikstil. Manche Bands spielen so hoch, dass um mich herum kaum noch Männer mitsingen (können), mich eingeschlossen.</p> <p>Darauf achten, das Gottesdienste angenehm und abholend beginnen. Eher atmosphärisch "kalt" gehaltene (und relativ lange) Videos oder Vortragslieder sind gefühlt eher "verloren", weil viele noch rein kommen, Unruhe herrscht, gefühlt noch nicht mal 50% richtig zuhören.</p> <p>Die Kreativität in der Gestaltung der Gottesdienste geht durch die sich wiederholenden immer gleichen liturgischen Abläufe eher etwas verloren.</p> <p>Ansonsten: Lasst euch nicht entmutigen! Probiert euch aus! Wir sind dabei und unterstützen. Aber seid bitte auch zukünftig offen für neue Wege.</p>
85776646	Die Ansage, zum Gebet in kleinen Gruppen auch entspannt sitzen bleiben zu dürfen. Das ist ansonsten für Menschen mit einem gewissen Maß an Soziophobie extrem stressig.
85776712	ich vermisse das Gebet für unsere Stadt/Land
85777205	<p>Ich würde es bevorzugen wenn die Pastoren (und jegliche andere Personen in einer offiziellen Tätigkeit auf der Bühne) sich dementsprechend angemessen kleiden würden.</p> <p>Die jetzige Aufstellung der Stühle gefällt mir nicht. Meiner Meinung nach fordert sie kein Wohlbefinden und sorgt für eine unangenehme Atmosphäre.</p> <p>Es wäre schön wenn Pastoren nach dem Gottesdienst ansprechbar/findbar wären.</p> <p>Der 2018 weihnachtsgottesdienst war unpersönlich und hatte wenig Weihnachtsbezug, ins besondere schade für Gäste die sonst wenig Bezug zur Gemeinde haben.</p>
85777428	Ich vermisse das abholen aus dem Alltag zu Beginn des Gottesdienstes. Vor 1-2 Jahren haben Menschen vorne kurze Worte gefunden, mich aus dem Alltag gedanklich rausgeholt und im Gottesdienst ankommen lassen. Wenn ich mich nicht irre, dann war das im Zusammenhang mit ansagen zu Terminen und Informationen.

85779498	Die sehr professionelle Theatergruppe mit Rolf Wessels; die bisher aufgeführten Anspiele hatte eher ein unterdurchschnittliches Niveau; Lobpreis, der eher mal Männer abholt, weil er musikalisch etwas "aggressiver" ist, weil er textlich eher auf das abenteuerliche Leben mit Jesus/Gott eingeht; unser Lobpreis ist zu feminin, zu soft!
85779965	<p>Ich verstehe den Wunsch mehr deutsche Lieder zu singen, um Leuten die kein Englisch können entgegen zu kommen. Die Herangehensweise englische Lieder auf Deutsch zu übersetzen finde ich an der Stelle nicht richtig. Oft ist die Bedeutung nicht so klar und die Wortwahl klingt oft gezwungen oder passt von der Rhythmik überhaupt nicht.</p> <p>Mein Wunsch daher wäre es, englische Lieder auf Englisch zu singen und Lieder die original in Deutsch sind auf Deutsch zu singen.</p> <p>Auch alte oder auch nur "alte" Lieder wieder aufzugreifen würde ich begrüßen.</p>
85780348	Mir fehlt oft die Tiefe in der Wortauslegung.
85780358	<p>- Zeiten des Lobpreises, in der dem heiligen Geist bewusst Raum gegeben wird (z.B. kein Gesang bzw. freier Gesang)</p> <p>- Worte, die in ihrer Klarheit die (positive, ehrfurchtsvolle) Erschütterung in der Relevanz der Nachfolge Jesu vermitteln und so ein konkretes Handeln/Verändern hervorbringen (darunter: Worte der Ermahnung)</p>
85780451	Mir gefällt unser Gottesdienst und ich danke dir/euch für euren Einsatz.
85780835	Ich vermisse nichts
85780867	Oft ist es mir ein bisschen zu wenig Lobpreis.
85781502	<p>Ich vermisse sehr das persönliche „Empfangen werden“ an der Tür durch Handschlag. Auch die Videos, die die Moderation am Anfang des Gottesdienstes ersetzt haben, finde ich viel unpersönlicher und habe dadurch eher das Gefühl, zur „Konsumentin“ zu werden als Teil einer lebendigen, echten (auch mal unperfekten) Gemeinschaft zu sein.</p> <p>Persönlich glaube ich, dass der Herr lebendig wirkt und seine Botschaft an jeden auf Seine Art heranträgt. Dass wir uns selbst durch bestimmte „Strukturen“ dabei auf die Sprünge helfen müssen (so fühlt es sich etwas an), glaube ich gar nicht. Wenn Er mich im Gottesdienst durch irgend etwas anspricht, brauche ich keine Leitidee, um mich daran zu erinnern. Und eine solche Leitidee kann das persönliche, unvorhersehbare Reden Gottes für mich nie ersetzen.</p>
85782081	Momente der Ruhe am Beginn des Gottesdienstes. Für mich bedeutet Ankommen im Haus Gottes und in der Gemeinde auch Freiheit von direkter Bildkonfrontation, Ansprache oder vom Klangteppich.
85782097	<p>-gern öfter mal eine visuelle Veranschaulichung</p> <p>-mehr Zeit(!) in Stille ohne Backgroundgeräusche</p>

	-gern öfter Lieder mit mehr inhaltlichem Text, nicht so vielen Satzwiederholungen
85783054	ich vermisse nichts
85783093	Ich habe eine Abneigung gegen die Einführungs-Videos entwickelt. Ich werde die ganze Woche ständig mit Video-Clips bombardiert - im Gottesdienst möchte ich es mit lebenden Personen direkt zu tun haben!
85784335	Persönliche Begrüßung von einem Menschen aus Fleisch und Blut - nicht von einer Leinwand durch junge Menschen die alle unter 30 Jahre alt sind...
85784466	<p>Weniger im Gottesdienst, aber hinterher fühle ich mich öfters irgendwie einsam/isoliert. Obwohl ich schon seit vielen Jahren Mitglied bin, vermisse ich manchmal herzliche Verbundenheit oder auch nur konstante Freundlichkeit, z.B. dass man sich wahrnimmt und grüßt und sei es nur durch ein nettes Zunicken. Mir würde das sehr helfen, dass ich mich nicht wie ein Outsider fühle .</p> <p>Manchmal denke ich, das Wahrgenommen-werden korrespondiert mit dem Ausmaß meiner Mitarbeit, die leider im Moment aus familiären Gründen noch sehr eingeschränkt ist. Das finde ich sehr schade. Das ist jetzt eine sehr persönlich Wahrnehmung, trotzdem herzlichen Dank fürs Zuhören.</p>
85784517	Das das wirken des Heiligengeistes sichtbar auch im Gottesdienst sichtbar wird.
85784895	Ich finde, dass die Liebe zu den Bedürftigen und Armen und behinderten Menschen in unserer Gemeinde fehlt. Der Soziale Bereich in unserer Gemeinde könnte stärker ausgebaut werden. Menschen die sich direkt um andere Menschen kümmern im Auftrag Jesu.
85785230	Nichts was ich vermisse, aber ein Hinweis zum gemeinschaftlichen Gebet: ich kenne Leute, die beten sehr sehr ungerne laut vor anderen und sehen sich durch diesen Gottesdienstbestandteil sehr unter Druck gesetzt - und fühlen sich in solchen Momenten unwohl. Dies geht vielleicht unter, weil viele andere in der Gemeinde kein Problem mit dem gemeinschaftlichen Gebet haben. Aber es gibt einige, die möchten Sonntags „nur“ Kraft schöpfen aus dem Gebet, der Andacht und dem Lobpreis - und freuen sich dabei vom Pastor bzw. einem Team angeleitet zu werden.
85786212	<p>Obdachlosigkeit und wie begegnen wir ihr?</p> <p>Arme/ wenig vermögender Menschen die uns besuchen und ihre kaume Wahrnehmung. Einsamkeit und allein sein, denn auch in einer großen Gemeinde können solche Gefühle aufkommen. Wo können Geschwister helfen und wo können und sollten sie Hilfe holen?</p>
85786904	Ich vermisse die persönliche Ansprache in der Eingangsmoderation. Die Videos finde ich unpersönlich - ein Video kann keinen Augenkontakt mit mir aufnehmen.

85787664	<p>Der sogenannte kontemplative GoDi: Im letzten GoDi wurde das erste Mal in der Lobpreiszeit gesagt, man könne mit Eindrücken nach vorne kommen - nach kaum einer Minute wurde das jedoch durch ein Zeugnis "unterbrochen". Das Zeugnis war super! Aber die Zeit für Eindrücke war deutlich zu kurz.</p> <p>Ich würde mir gemeinsame Stille wünschen - wirklich ohne Musik und nicht nur 1 Minute.</p> <p>Einander segnen/ gemeinsam den Segen sprechen.</p> <p>Schuldbekenntnis</p>
85788462	<p>Der Übergang vom Lobpreis bzw. Anbetungszeit zum Predigt ist manchmal Abrupt unterbrochen durch Elemente die den Fokus stören.</p> <p>Auch mehr (ausgewogene) Atmosphäre zwischen Licht, Bilder, bewegende Komponente und Musik wäre Wünschenswert</p>
85789709	Die Gottesdienste sollten mehr der Ehre Gottes gelten, als den Besuchern zu gefallen und den Besuchern angepasst werden!
85790561	Begrüßung und Anmoderation durch eine(n) live-Moderator(in)
85798084	<p>Das gemeinsame Gebet darf öfters in den Gottesdiensten vorkommen.</p> <p>Super, dass Raum für Eindrücke gegeben wird.</p> <p>Die Stillen Zeiten (mit Instrumentalmusik) dürfen gerne etwas länger sein.</p> <p>Es fehlen ganz klar, zwei bis drei Familiengottesdienste (nicht nur zu Weihnachten und Ostern) im Jahr!</p>
85800332	Ich vermisse die persönliche Ansprache zu Beginn. Die Videos sind gut gemacht, führen aber zu noch mehr Distanz und Anonymität. Die Ansagen (oder Infos in den Flyer) zu Geburtstagen, Verstorbenen, etc. vermisse ich ebenfalls. Das hat die Anteilnahme und Familienzugehörigkeit erhöht.
85802815	<p>Ich finde den Ansatz, mit mehr merkbaren Elementen zu arbeiten, grundsätzlich gut. Da ist aber noch viel Luft nach oben. Es ist oft mehr schön gestylt oder aufregend dargebotene Effekte, aber es spricht nicht meine Sinne an, um die Erinnerung an die Botschaft und Neuausrichtung zu verstärken.</p> <p>Und natürlich vermisse ich Lieder, die im letzten Jahrhundert gedichtet wurden. Und ich wünsche mir mehr Abwechslung bei den Liedern, das ist mir alles zu gleichförmig und zu monoton.</p>
85802886	lobpreis könnte länger sein
85806217	Manchmal vermisse ich die Deutlichkeit der Kernaussage (offen und direkt) und muss im Nachgang die Kernaussage herausfinden/analysieren.
85807628	Also was ich gern generell in Predigten hören würde ist ein deutlicherer Stil und Aussprache der Predigt/Wort Gottes. Die Leute müssen Gottes Wort klar und ohne Umschweife hören immer wieder, ein Beispiel was Klaus oft sagte: Wenn du nicht gläubig bist und einmal sterben wirst, bist du nicht bei Gott, dann bist du in der Dunkelheit. Sowas kann man gut sagen aber warum sagt man nicht du wirst in der Hölle sein beim Teufel- Allein.

	Sowas meine ich, man muss deutlicher werden, sonst lehnen sich die Leute zurück und meinen alles wäre gar nicht so schlimm, bzw. Gott ist ja ein so lieber Gott das er mich schon retten wird oder ich schon in den Himmel komme. Heißt also für mich könne die Predigten ruhig etwas stärker in der Ausprache werden in Bezug auf viele Themen.. Was aber nicht heißt das Ihr nicht klar und deutlich Jesus predigt. Das tut ihr natürlich:)
85807689	Eine Zeit der Stille sollte lang genug sein, um wirklich selbst Eindrücke zu bekommen. Sonst wirkt das so abgeschnitten- so nach dem Motto: "Wir haben hier eine Antwort für dich parat."
85808137	Pünktlichkeit: Gott läd' ein, wir kommen zu spät.
85813159	Der vierte Gottesdienst (Eindrücke, "free praise") kann noch mehr Gewicht im Lobpreis bekommen. Lautere und atmosphärische Musik können bei ruhigen Parts, in denen noch Fläche liegt und Platz für Eindrücke geschaffen wird, für einen dickeren "Teppich" sorgen, in den man mehr eintauchen kann.
85815292	Schauspiele (anspiele)
85816354	Gratulation per Flyer an die Sonntagsgeburtstagskinder - das drückt die Wertschätzung und Wahrnehmung aus, nicht nur Gott weiß, dass heute dein Geburtstag ist sondern auch wir als deine Gemeinde
85817665	Ich vermisse ältere Lieder. So welche, die jeder kennt, ob jung oder alt. Einfach die, mit denen man aufgewachsen ist. Wie aus den Liederbüchern Feiert Jesus oder Ich will dir danken.
85821714	Hin und wieder wäre es schön ein aktives Element als Reaktion auf eine Predigt zu haben, z.B. Kerzen anzünden, Briefe zum Kreuz bringen, Puzzle-Teil mitnehmen,...
85822478	Ruhig mal wieder ein englisches Lied mehr spielen.
85824248	Manchmal ist die Predigt zu Intellektuell formuliert,dass ich schwer folgen kann.
85827813	Gemeinschaft zwischen den Gottesdiensten die Gemeinde ist etwas zu Groß Gruppen Bildung Kei wirkiches zu Hause gefühl
85828118	Ich liebe die Gottesdienste und die Einladung Gottes in sein Haus und bin unendlich dankbar für meine Gemeinde! Ich bete für unsere Pastoren und liebe sie für ihren Dienst.
85833249	Durch die "professionelle" Vorbereitung der Gottesdienste wirkt es oft sehr steril und nicht selten wie eine gut vorbereitete Show. Es wird augenscheinlich viel Zeit und Energie investiert. Allerdings ist es insgesamt sehr schwer in die Gemeinschaft aufgenommen zu werden, da die meisten mit sich, der eigenen "Gruppe" und den eigenen Problemen beschäftigt oder voll ausgelastet sind. Da können die Gottesdienste noch so gut geplant sein, es hapert an anderen Stellen.
85834607	- zurzeit: persönliche Anmoderation - häufigere Einbeziehung des Glaubensbekenntnisses

85834677	<p>- Ich finde es schade, dass die Einleitung nicht mehr persönlich ist sondern per Video eingespielt wird.</p> <p>- Ich fände es schön, wenn wir das Glaubensbekenntnis häufiger im Gottesdienst einbinden könnten.</p>
85835146	<p>Ich würde mich freuen, wenn der Gottesdienst ganz "old school", aber bewusst "im Namen des Vaters, und des Sohnes und des Heiligen Geistes" begonnen wird. Diesen Teil der Liturgie vermisste ich. Er würde uns noch einmal ganz auf den hinweisen, um den es in den nächsten 90 Minuten geht. Ansonsten fühle ich mich in den Gottesdiensten sehr wohl. Vielen Dank für euren Dienst !!!!!</p>
85835597	<p>Mehr Lehre, weniger Showmaster sein des Pastors und ich vermisste die Bibelstunde in der Woche. Beim Lobpreis werden die Refrains und Strophen viel zu oft wiederholt, als wenn man sich in Trance singen soll.</p> <p>. Das mag ich nicht.</p>
85835980	<p>der Gemeinde Raum geben, dass bei Gebetszeiten aktuelle, persönliche Gebetsanliegen mit auf die Folie dürfen und umbetet werden</p> <p>(auch Gebet für Heilung (körperlich / Beziehungen heil werden / etc.) im Godi)</p>
85835981	Die Predigten von Klaus
85836533	momentan vermisste ich nichts
85858385	<p>Ich fände es gut, wenn der Infoteil (Termine etc.) weiter hinten im Godi stattfindet. Denn dann wäre die Zeit der besten Aufmerksamkeit für die geistlichen Themen da. Daher auch gerne die Predigt weit vorn. Ich jedenfalls brauche nicht viel Zeit um warm zu werden/ anzukommen.</p>
85864337	nein
85873631	<p>In manchen, wenigen Fällen wünsche ich mir, dass die biblische Grundlage für den Leitgedanken noch expliziter wäre.</p>
85875273	<p>Also ich würde es abwechslungsreicher finden ohne jemanden persönlich zu verletzen oder zu kritisieren, wenn man in den Kurz Videos nicht immer die gleichen Leute nimmt, die dann uns Gäste ja ein bisschen hauch geben von dem was im Gottesdienst uns erwartet. Und ich finde die Sprache ist Synchron nicht so cool. Einfach normal sprechen wäre gut. Liegt aber auch daran ich mag nicht jeden Menschen der dort gezeigt wird. Bitte nicht als Hass Nachricht oder Drohung zu verstehen. Paulus ist geil.</p>
85876278	<p>Themen wie</p> <ul style="list-style-type: none"> - Sünde erkennen und bekennen - Jesu Wiederkunft - Die Mächte des Bösen - Ich leide, wenn der Name Jesus nur selten fällt - Ich liebe es, wenn Jesus im Gebet angesprochen wird statt Gott/ Vater

85876524	Eigentlich vermisse ich nichts, mir geht die Predigt besonders ins Herz, wenn der/die PredigerIn die Predigt mit persönlichen Zeugnissen untermauern kann.
85877023	Ich mag gut durchdachte, logisch aufgebaute und inhaltlich mich fordernde Predigten. In so manchem Gespräch mit anderen Gemeindegliedern wird mir aber gespiegelt, dass etwas mehr 'Herz', ein etwas deutlicherer seelsorgerlicher Ton vermisst wird . ..
85877570	Zeit der Stille ohne musikalische Berieselung im Hintergrund
85877635	Liturgisches Sündenbekenntnis Apostolisches Glaubensbekenntnis Tanzen
85878032	Der Gottesdienst ist sehr zeitlich strukturiert, was natürlich wegen zwei Gottesdiensten notwendig ist, Manchmal wünschte ich mir mehr Raum nach hinten.Die Freisetzung von Gaben, prophetischen Reden Gottes darf noch mehr geübt werden und auch die Körpersprache beim Lobpreis, Hände heben, knien , anbeten darf noch mehr freigesetzt werden. Dahin darf die Gemeinde ermutigt werden, Gottes Stimme zu hören, ich glaube da ist ein großer Bedarf.Wachsamkeit, wer unsere Gottesdienste besucht. Es kommt viel Unreines in Gemeinde, nur weil man die angebotenen Veranstaltungen nutzen möchte, aber nicht bereit ist Jesus zu folgen.
85878136	Die Zeit der Stille und des Hörens auf Gott finde ich persönlich zu kurz.
85879276	Mehr angeleitetes Gebet, weniger Wiederholung im Lobpreislied, lieber ein Lied mehr.
85880067	Ein bisschen Tradition (z.B. Choräle, alte Glaubenslieder), Stille bei Gebeten
85882530	Bei den Generationsgottesdiensten ist es (fast) ausschließlich der Fall, dass die älteren Generationen von ihren Geschichten zu einzelnen Liedern berichten. Das finde ich sehr schade. Grundsätzlich fand ich die Zeugnisse auch eindrucksvoller und konnte mehr mit ihnen anfangen, als sie noch nicht auf Lieder bezogen waren sondern dem Thema des Gottesdienstes angelegt waren.
85883183	- mehr "Eindrücke" (Worte, die Gott Christen während des Gottesdienstes aufs Herz legt") zulassen wäre schön, aber die Paulusgemeinde ist auch in diesem Bereich momentan auf einem guten Weg und man merkt, dass sich die Gemeinde hier in eine ganz gute Richtung entwickelt. - ich finde es gut, dass man immer wieder Zeugnisse von anderen Geschwistern zulässt. Gerade, weil dies aus meiner Sicht sehr aufbauend ist, darf dies auch gerne noch ein klein wenig intensiviert werden

85884874	<ul style="list-style-type: none"> - persönlicheres Abendmahl - längere Gebetszeit (z.B. mit leiser Musik) - Segen, der sich wörtlich auf die Predigt bezieht und speziell aussendet oder ermutigt - noch mehr Tiefgang in der Predigt, statt Kreisen um das Thema - Ideen, Ansporn, in der Woche praktische, konkrete Glaubenschritte zu gehen - Theaterszenen
85885336	<p>Auf die Predigt bezogen:</p> <p>Persönliche Tiefe in den Predigen. Authentizität in der Art zu predigen, mehr persönlich erlebte Herausforderungen (!), eigene Schwierigkeiten im Glauben mehr thematisieren. Weniger Verallgemeinerungen. Weniger Lesepredigt. Noch mehr Lebensnähe und Menschlichkeit fokussieren.</p> <p>Z.T. differenzierte, mehrdimensionale Herangehensweise an ein Thema, mehr Energie in der Rhetorik, mehr MitgerissenSein und vor allem InspiriertSein durch die Person, die predigt und die Gedanken. Künstlerischere, ganzheitlichere, interlektuellere Herangehensweisen an ein Thema.</p> <p>Weniger "Wir machen das so und so...." sondern "Ich"! Ich Botschaften schaffen Glaubwürdigkeit und Echtheit und Integrität..., die mir manchmal ein wenig fehlt.</p> <p>Verletzlichkeiten zeigen, persönliche Grenzen und Abgründe im Glauben thematisieren und dennoch oder sogar dadurch Tiefe im Glauben an Jesus "demonstrieren".</p> <p>Ich vermisste zudem das Thema "Verantwortung" Gottes Schöpfung gegenüber in Zeiten des allgegenwärtigen Klimawandels und der Ausbeutung von Menschen. Wie können wir als Gemeinde Verantwortung übernehmen? Könnten wir einen gemeinsamen Kodex vereinbaren, ein Abkommen, um Gottes Schöpfung ein kleines Stück mehr zu bewahren. Dazu gehört für mich: Was essen wir, was und wie kaufen wir ein, ist mein Konsumverhalten mit meinem Glauben vereinbar, wie oft fahre ich mit dem Auto, kann ich auch nur 1x in der Woche Fleisch essen.....ect..</p> <p>Generelle Gestaltung der Gottesdienste:</p> <p>Ich habe die Vision eines Gottesdienstes, in dem Gebet, Musik, Tanz, Performance, Kunst und auch andere Ausdrucksformen der Anbetung vorkommen. Ein kollaborierendes Arbeiten und Feiern und Gestalten. Ich sehe dazu Ansätze im DenkHaus Konzept und würde mich gerne viel mehr selbst einbringen in konzeptuellen Fragen und der Umsetzung. Leider ist die Kapazität dazu nicht da. Momentan.</p> <p>Generell wünsche ich mir nicht mehr Kreativität, sondern mehr künstlerisch denkende Menschen, die am Konzept der Gottesdienste mitarbeiten. Es gibt genug "schlecht" gemachte christliche darstellende Kunst (böse gesagt), ich behaupte Kunst hat die Fähigkeit auf anderen, nicht kognitiven Ebenen Menschen tief und nachhaltig zu berühren und das hat sie mit Jesus gemeinsam. Unter anderem deshalb würde ich mir z.B. konkret</p>

	<p>wünschen eine Ausstellung in den Gottesdienstsaal einzuladen, eine zum Leitsatz passende Performance mit einzubeziehen, ein Kinder(tanz)theaterStück, ein Duett von einem/einer MusikerIn und einem/einer TänzerIn/SchauspielerIn, eine Wand, an der während der Anbetungszeit gemalt werden kann,.....</p> <p>Alles nur Ideen zum Weiterspinnen....</p> <p>Im musikalischen Bereich sehe ich viel 'künstlerisch' positive Entwicklung. Aber auch da wünsche ich mir noch mehr experimentelle Variationen und unterschiedliche Kollektive und einge Songs</p>
85885589	Mehr Bühnendeko wäre toll, im zweiten Gottesdienst darf der Lobpreis gerne etwas lauter!
85887001	Lieder die pushen und nicht immer nur das softe Gedudel
85889293	Ich hätte das Abendmahl mit den Einsetzungsworten gerne etwas "feierlicher". Jesus hat für uns sein Leben gegeben, diese unglaubliche Hingabe würde ich gerne mit einer entsprechenden Anbetungsform zum Ausdruck bringen
85906223	Gottesdienste, die von Jugendlichen gestaltet sind (nicht nur durch einzelne Elemente) sondern z.B. ein Abendmahl-Gottesdienst von Jugendlichen oder ein evangelistischer Gottesdienst
85907484	<p>Super!! ich vermissee eine echte , lebendige Person, die begrüßt, das Wichtigste ansagt!!!!!!!</p> <p>Begrüung von der Leinwand ist gar nicht schön!!!!</p>
85911702	ich vermissee nichts
85913020	<p>Bitte keine Videobegrüßung (sehr unpersönlich)</p> <p>Auch die Generation 50/60+ mit integrieren.</p>
85913138	<p>Mir fällt gerade folgendes ein:</p> <p>Warum sind die Lobpreislieder nur in deutsch oder englisch? Manche Songs klingen einfach besser auf englisch ... könnte man nicht auch französische, afrikanische usw mit einbringen? Ansonsten: ich liebe unsere Gemeinde :)</p>
85916214	keine
85917813	<p>expressiveren Lobpreis auch über verschiedene künstlerische Medien...</p> <p>Bewegung und Beteiligung der Gottesdienstbesucher</p>
85931132	Die altbewährte Anspiel- Gruppe wird vermisst
85936066	<p>- Der Name Gottes wird im Gebet nicht schriftgemäß gebraucht. Bei "Gott" und "Vater" muss ergänzt werden, welcher Gott und welcher Vater gemeint ist, so wie es im NT zu lesen ist. Auch vermissee ich, dass Jesus von den meisten der Pastoren/ Ältesten im Gebet nicht angesprochen wird, obwohl Sein Name der höchste ist, in dem auch allein die Wunder geschehen.</p> <p>- Ich vermissee ferner, dass in unserer lauten Gemeinde der GD-Raum kein Ort der Ruhe ist, sondern es eine Geräuschkulisse gibt, die Hintergrund-Lobpreis sein soll und nur stört im zur Ruhekommen vor dem GD.</p>
85939578	Live Moderation statt Videoclip.

85939652	Moderation von Leuten auf der Bühne nicht per Beamer.
85939939	Mehr "Freiheit" im Lobpreis, Einfachheit statt Arrangements, Sprachengesang
85940666	Predigtthemen mit mehr praktischem als theologischem Hintergrund. Stichwort: Wie der typische Arbeitnehmer im Spannungsfeld zwischen Beruf, Familie, Freunden und Gemeinde seinen Alltag mit Jesus leben kann
85942651	Namenschilder
85947249	nein gibt es nicht
85947324	Der Gottesdienst ist immer ein highlight meiner Woche. Vielen Dank.
85950592	Ich Vermisse Fehler, Zweifel und Flasche Entscheidungen in der Gemeinschaft. (Das ganze echte Leben ist doch sonst Voll damit) Das muss ich jetzt erklären-> Ich freue mich jedes mal wenn jemand über sein Schatten Springt und sich Traut ein Beispiel, Gleichnis oder Geschichte aus Seinen leben zu Erzählen. Das ist so ähnlich wie bei Verkaufs Werbespot im TV. Die sind zu 100% Theoretisch und am Leben vorbei denn sie sind Perfekt und Perfektion gibt es nicht im Leben. Daher sobald ein Mensch sich Traut etwas zu sagen was nicht Perfekt ist und wo er sich überwinden muss es zusagen dann hat es erst einen Wert für mich. Es gab in der Vergangenheit schon Solche Beispiel und ich habe sie mir gemerkt. Nicht Perfekte Menschen sind schöner als Perfekte!
85951183	Ich finde es schade, dass der Gottesdienst immer mehr mit englischem Vokabular gefüllt/ durchtränkt wird.Habe dabei den Eindruck, dass die Alten in unserer Gemeinde dadurch "abgehängt" werden. Mir ist klar, dass unsere Gottesdienste durch unsere tollen jungen Geschwister sehr bereichert werden. Aber ich sehe eine Gefahr darin,dass sich die Alten deplaziert fühlen, weil sie nicht alles verstehen können.
85960438	Ausführlichere Berichte/Zeugnisse von den Visionsreisen. Manchmal fehlt es an Flexibilität von den Gottesdienststrukturen und -abläufen abzuweichen um andere Elemente, wie oben genannt, einzubauen.
85979190	Es muss nicht immer 'über'professionell sein....dabei kann auch die Liebe und die 'Wahrnehmung' der Gottesdienstbesucher verloren gehen. Fixierung auf die Perfektion...und dadurch könnte man den liebenden Blick Gottes auf uns übersehen. Ein Teil der Spontanität, Agilität könnte verloren gehen.
85983514	Zu viele (kreative) Elemente führen bei mir immer wieder dazu, den Fokus des Gottesdienstes und seiner Hauptaussage zu verlieren.

	Weniger Input, Aktion, Kreativität, mediale Unterstützung und stattdessen mehr Stille, Ruhe, Innehalten, Fokussieren würden mir in manchem Gottesdienst gut tun. Anderen vielleicht auch?
85990536	Gästegottesdienste mit „Theaterstück“ und kompletter Lobpreisband, die nicht „gedrosselt“ ist.
85990756	- das Begrüßen von den Sitznachbarn vor dem Gottesdienst - mehr direkte persönliche Ansprache und Zuspruch von Zusagen Gottes in der Predigt - gerne mal ältere Lieder in der Anbetungszeit
86001272	Lobpreislieder aus der zweiten Hälfte des 20. Jh.
86015525	Die väterliche liebevolle Art, die Klaus hatte.
86025746	Regelmäßig Choräle wegen der Aktualität der Texte und der meditativen Wirkung der Musik.
86026761	Der Lobpreisleiter sollte die Gemeinde mehr auch durch Worte und Erklärungen, Lesungen usw. in den Lobpreis hineinnehmen. Nicht nur 3 Lieder hintereinander weg spielen. Lobpreisleiter sollte sich auch als geistlicher Leiter der Gemeinde sehen.
86026797	noch praktischeren Bezug zum heutigen Leben
86026983	Finde ich gut, dass sich mehrere an der Vorbereitung der Predigt beteiligen. Ist mir bis jetzt aber nicht so bewußt geworden
86027162	Kinder
86034667	Mir fehlt durch die Videobotschaften zur Begrüßung das Persönliche. Ich finde, die Gottesdienstbesucher reden auch noch zu lange bei diesem Start.
86036328	Vermisse manchmal etwas mehr „alte“ Liturgie..... Evtl auch ,dass die Heiligkeit und der Respekt für Gott mehr sichtbar wird..... Denke,dass ist gut auch mit neuen ,frischen und modernen Elementen kombinierbar..... zB.Glaubensbekenntnis.....
86052602	Oft holen wir Menschen ab, die sich als Atheisten bezeichnen oder die, die schon lange mit Jesus unterwegs sind. Dabei wird ein positives Bild vom Glauben vermittelt. Ich beobachte aber, dass es Menschen gibt, die dadurch eine sehr große Distanz, eine Hürde, zu ihrem aktuellen/alten Leben empfinden. Vielleicht kann man hier noch öfter die Brücke aufzeigen. Die Einladung zur Umkehr und der Zuspruch von (notwendiger) Vergebung. Einen kleinen Aspekt davon hatten wir früher in den sog. Gäste-Gottesdiensten, in denen man sich mit Handzeichen melden konnte.
86053178	Stille bis der Gottesdienst beginnt.
86054832	Durch den minutiös durchgetakteten Ablauf vermisste ich die Möglichkeit, spontan auf das Wirken des Hl.Geistes reagieren zu können. Inwieweit ist die Gottesdienstleitung bereit, die Kontrolle an Gott abzugeben?

86055531	mir ist es wichtig, dass immer im Mittelpunkt steht, wie ernst es ist, ob man sein Leben mit Gott lebt oder nicht. das man entweder nicht an Jesus und Gott glaubt und dann seine Ewigkeit in der Hölle verbringt, egal wie hart das klingen mag, da es so wichtig ist, oder dass man Buße getan hat, von seinen Sünden abgewendet hat und sein Leben vollkommen auf Jesus ausgerichtet hat und nun gewiss sein kann, dass man seine Ewigkeit im Himmel verbringt
86057081	Nicht direkt vermisste, da es oft geschieht - eine Bündlung der Predigt z.B. drei feste Punkte. Das hilft mir sehr.
86057616	Für den kontemplativen Teil dem Heiligen Geist die Zeitplanung überlassen! Es wirkt aktuell sehr unnatürlich und in eine Form gepresst. (So, als wenn man eine Gedenkminute schon nach 20 Sekunden beendet.)
86061520	ich nutze dieses Kästchen, um aufzuschreiben, dass ich die Fragen 23 und 24 schwer zu beantworten fand. Was heißt es sich z. B. am Lobpreis und in der Zeit der Stille aktiv zu beteiligen? Beim erstgenannten, mitsingen oder vorne stehen? Bei der Predigt zuzuhören oder sie mit vorzubereiten? Ich habe das in der Weise beantwortet, dass ich z. B. beim Lobpreis gerne mitsinge, was nicht unbedingt bedeutet, dass ich vorne stehe. Aber ich könnte natürlich darüber nachdenken. Wobei immer die Frage ist, was man möchte und was man gut kann, das ist nicht immer dasselbe. :-)
86063650	Charismen
86063921	Mehr mit hineingenommen werden, was sonst im Gemeindeleben passiert (Zeugnisse sind da bereits ein guter Weg, um sich einfach mitzufreuen. Gerne mehr davon)
86064538	Mir erscheint die Konzeption des Abendmahls-Gottesdienst als Gäste-Godi unverständlich. Wenn ich dem Leitmotiv der Gemeinde folge ("Wir wollen das Menschen, die Gott nicht kennen, hingegebene Jünger Christi werden"), dann muss ich mir die Frage stellen, wie ich nichtchristlich-orientierte Personen dazu bewegen kann, einen Godi zu besuchen und danach, mit einer gewissen Wahrscheinlichkeit, auch wiederzukommen. Für den ersten Schritt ist es m.E. wichtig, dass diese Leute den Godi passiv miterleben können und gerade nicht in irgendeiner Weise aktiv werden müssen. Sie schnuppern eben vorsichtig mal rein. In diesem Kontext stelle ich mir die Frage, warum wir den Gäste-Godi ausgerechnet mit dem Abendmahl kombinieren, noch dazu neuerdings mit erheblich reduzierter Musik. Gerade die Lobpreis-Musik wird doch nicht selten als Auftaktmagnet genannt, weswegen die Paulusgemeinde, gerade auch in den ersten Schritten, wieder besucht wird. Ehrlicherweise kann ich mir nicht vorstellen, dass ich beispielsweise Kollegen, mit denen ich beim Kaffee über die angebliche Alternativlosigkeit des Naturalismus diskutiere und denen ich versuche zu erklären, dass die Unterstellung einer Gottheit unter Vernunftsaspekten keineswegs abwegig sein muß, zu einem solchen Abendmahls-Godi einlade

	oder gar zu einem Godi, in dem wir uns zu den Gebetsgrüppchen zusammenfinden. Letzteres kann für uns Christen sicherlich ein wertvolles Element sein. Ich würde es allerdings eher im Gemeindeforum sehen. Meine Meinung.
86066931	<p>Unsere Ausendienstmitarbeiter "Missionare" kommen wenig vor. In der Fürbitte kommen sie fast nicht vor.</p> <p>Eine Beteiligung der Kindergruppen wäre auch eine generationsübergreifende und würde das Bewusstsein für die Arbeit für und mit Kindern, die im Hintergrund geschieht, mehr ins Bewusstsein der Gottesdienstbesucher bringen.</p>
86067619	<p>eventuell 2, Choral eventuell mehr deutschsprachige Lieder</p>
86068324	<p>Mir fällt auf, dass der Fokus von Lehre und Lobpreis (der ja bekanntlich stark die Theologie einer Gemeinde mit-prägt) auf die Liebe Gottes und der Annahme aus Gnade gelegt wird ("I am a friend of god..."), zumeist verbunden mit einem appellativen Schluss in Form einer Anwendung ("Jetzt lebe auch so!"). Dabei wird zumeist vergessen, den Besuchern konkretes Handwerkszeug mitzugeben, wie ein Leben der Nachfolge tatsächlich gelingen kann. Dieses sind die bekannten Basics (Bibel, Gebet, Gemeinschaft). Gleichzeitig würde ich mir wünschen, dass die Größe, Heiligkeit und Schönheit Gottes mehr vor Augen geführt wird, da diese zu erkennen der Schlüssel zu einem motivierten Leben in der Nachfolge (und auch zu hoher Motivation in Bibellesen, Gebet und Gemeinschaft) ist. Salopp gesagt, habe ich den Eindruck, dass die Gemeinde über weite Strecken mit Milch statt mit fester Speise versorgt wird. Zudem wird die gemeinsame Gebetszeit bislang stiefmütterlich behandelt, vielleicht aufgrund von Unsicherheit der Anleitenden (Lobpreisleiter, Moderator...), wie eine Gebetszeit zu gestalten ist? Sie ist kaum bis wenig in den sonstigen Kontext des GD integriert und wird sehr ungelenk gestaltet, was teilweise auch an oberflächlichen Gebetsimpulsen liegt.</p>
86070464	<p>Themen über Ehe und Sexualität. Persönliche mitreißende Predigten, die mich nicht nur intellektuell sondern auch emotional ansprechen und mitnehmen. Wiederholung des Themas und der drei oder mehr Hauptpunkte am Ende einer Predigt. Appell. D.h. klare Aufforderung, was ich im Alltag tun/ändern kann. Persönliche, anschauliche Beispiele. Echte (nicht sarkastische) Mit-Betroffenheit des Predigers. Ein Themen-Lied zur predigtreihe, das Woche für Woche wiederholt wird. Kurze Theaterstücke, die einen für das Thema sensibilisieren oder eine Problematik aufzeigen.</p>
86070898	<p>Die Weitergabe von Eindrücken ("Rede aus Eingebung", 1. Kor 12 u 14), die es lt. Umfrage oben bei uns schon gibt, habe ich bisher nicht erlebt, und freue mich sehr darüber, dass dieses Element in den Gottesdienst integriert wird.</p>

86072739	<p>bei den Zeugnissen: es ist grundsätzlich toll, dass es inzwischen persönliche Zeugnisse im Gottesdienst gibt! ich vermisse dort aber oft den Tiefgang. sehr wenige Zeugnisse haben mich berührt, da sie oft an der Oberfläche bleiben, zumindest entstand bei mir der Eindruck, dass fast jeder versucht, zwar "etwas rüber zu bringen", aber "bloss nicht zuviel persönlich von sich preis zu geben" - ich war oft enttäuscht, da sie viel allgemein gehalten sind und man quasi erraten muss, welche Schwierigkeiten und Höhen und Tiefen jemand wohl meinen könnte... die Zeugnisse wo es um Lieder ging waren die unpersönlichsten. allgemein waren die Zeugnisse mir persönlich zu unkonkret. Oder die Erlebnisse mit Jesus liegen 15 Jahre zurück - was sie nicht schmälert, aber man fragt sich, wo ist das neue, frische Erleben mit Jesus? Gab es wirklich in den letzten 15 Jahren nichts Spannenderes für das hier und heute?</p> <p>Es gab Zeugnisse, da habe ich mich gefragt, was man davon mitnehmen soll. Ich würde mich sehr über eine Richtlinie oder Checkliste für Zeugnisse freuen, als Anhaltspunkt: bringt es Ermutigung? fordert es heraus, Jesus einen Lebensbereich zu überlassen, den ich noch alleine "regiere"? verherrlicht das Zeugnis Jesus? Was möchte ich mit dem Zeugnis vermitteln? o.ä.</p> <p>ich vermisse außerdem, dass beim Abendmahl die Verse gelesen werden "ein jeder prüfe sich" usw.</p> <p>ich bin der Meinung, dass Abendmahl ist nur für Menschen die Jesus ihr Leben anvertraut haben und mir ist nicht ganz klar, ob meine Gem.leitung das ebenfalls vertritt</p> <p>ich wünsche mir, dass immer sichtbar eine Bibel (als Buch) im Gemeindesaal präsentiert wird, um die Wichtigkeit des Wortes Gottes abzubilden, besonders in Zeiten der "Handybibel" finde ich es noch wertvoller, dies bildlich zu betonen - für manche Menschen eine Aussage die so zu ihnen spricht, allein durch den Anblick der Bibel</p> <p>ich denke darüber nach, wie man einen Raum schaffen könnte um Vergebung zu praktizieren sonntags.</p> <p>Am besten ist es natürlich, wenn der Heilige Geist uns persönlich darauf hinweist, dass wir auf unsere Glaubensgeschwister zu gehen und uns mit ihnen versöhnen - aber wäre es nicht eine immer wieder kehrende Herausforderung, wenn es regelmäßig eine Ecke oder eine Zeitspanne geben würde innerhalb der oder vor/nach den Gottesdiensten, wo wir herausgefordert werden, Schuld zu bekennen und auf eine Person zuzugehen und zu sagen: Gott hat mir klar gemacht dass ich dich um Vergebung bitten soll/Gott hat mich erinnert, dass ich auf dich zugehen soll um einen Schritt zur Versöhnung zu machen...</p> <p>?</p> <p>manchmal wünsche ich mir einen solchen Aufruf innerhalb eines Gottesdienstes, denn uns entgeht so viel Segen, durch noch viel vorhandene Unversöhnlichkeit und Nicht-Vergebungsbereitschaft - wir hätten sonst schon wesentlich mehr Wunder gesehen in allen Bereichen!</p>
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	noch eine ANmerkung: wenn es eine Zeit der Stille gibt im Gottesdienst, ist diese nach meinem Empfinden jedesmal deutlich zu kurz!
86073118	Den Wert des gemeinsamen Glaubensbekenntnis entdecken. Denn das ist hilfreich für alle. Gemeindemitglieder, jung und alt. Ein festes Fundament im Leben und im Sterben, besonders für Senioren, aber auch in Zeiten der liberalen Theologie und der Verfolgung. Außerdem wäre es für Gäste einladend, wenn die Themen der Besonderen kirchlichen Feiertage wenigstens erwähnt oder behandelt würden, z.B. Himmelfahrt u.a.

At the end of the survey question 41 was posed to all participants. That is the reason it appears here. The answers will mostly not relate to the thesis-project.

Survey Question 41 - Would you like to comment on any issue not covered by the survey?

Participant ID	Response
85776646	Es gibt viele grundverschiedene Persönlichkeiten im Denkhäus. Wir müssen darauf achten, dass sie es auch sein dürfen, ohne verbogen zu werden.
85778176	Denkhäus nannte man früher beim Bau großer Bauvorhaben Bauhütte. Diese Idee wird nun erweitert auf ein Ideelles Vorhaben und nicht nur einfach wiederbelebt. Das gefällt mir sehr.
85779498	Bereits in der Umfrage beschrieben
85780358	Ihr macht einen wahnsinnig guten Dienst!
85782097	Danke euch allen!!!!
85783054	die Orgel muss für mein Empfinden nicht Teil des Gottesdienstes sein/bleiben
85789637	Wenn zur Gemeinschaftlichen Gebetszeit aufgerufen wird, würde ich es gut finden, wenn jedes Mal gesagt werden würde, dass es freiwillig ist. Wäre ich Gast in der PG und wüsste es nicht, würde ich mich sehr unwohl und überrumpelt fühlen. Ich persönlich verstehe auch nicht so ganz, warum so viele Menschen an einer Predigt mitarbeiten müssen. Aber dieses Missverständnis kommt vielleicht auch daher, dass ich in einer eher kleinen Gemeinde groß geworden bin und nur der Prediger an seiner Predigt gearbeitet hat
85790195	Ich finde es ganz klasse, dass mehr Geschwister auf dem Wege sich einbringen können und viele neue Punkte im Gottesdienst 'entstehen'. Das 'allgemeine Priestertum' / 'Priestertum aller

	Getauften' rückt dadurch stärker in das Gemeindeleben. Durch Mitarbeit stärkere Verbindung zu der Gemeinde und den Geschwistern.
85790561	Dank&Lob für die gute und erbauliche Zusammenarbeit
85802815	weiter machen!
85805295	Ich weiß nicht genau, ob die Angabe der GD an denen ich beteiligt bin genau korrekt ist. Es handelt sich um einen Schätzwert.
85821714	Es ist richtig schön, dass es keinen wirklichen Moderator mehr gibt. Dadurch haben die Gottesdienste einen coolen Flow, der nicht unterbrochen wird von Nebensächlichkeiten. Wenn man es dann dennoch schafft eine lockere, herzliche Atmosphäre zu bewahren, dann ist die Entwicklung durchweg positiv.
85826289	Ich finde es ungewöhnlich, dass die Laien die Predigt halten sollen, bzw. in der Vorbereitung mitwirken sollen. Mein Verständnis ist eher, dass der Pastor eine Vision (die natürlich vomn Herrn inspiriert ist) von seiner Arbeit hat und diese durch Predigten der Gemeinde vermittelt, bzw. das was Gott ihm auf das Herz legt, der Gemeinde weitergibt. Meine Befürchtung ist, dass durch das Engagement der Laien im Prdigtdienst, die Predigt zu oberflächlich wird. Aber ich lasse mich gerne eines Besseren belehren.
85827813	ist jetzt nicht so wirklich da
85827977	Ich empfinde es als sehr störend, obwohl der Gottesdienst/Anbetungszeit begonnen hat, noch lange die Türen geöffnet bleiben und viele Besucher ihren Platz nicht eingenommen haben. Besser wäre es, die Türen bei Beginn zu schließen und nach der Anbetungszeit zu öffnen und die Nachzügler einzulassen.
85833249	Die Gottesdienste sind sehr gut durchgeplant, es hapert allerdings an der Gemeinschaft, in die man nur sehr schwer reinkommt. Da sollte meiner Meinung nach der Fokus liegen.
85833395	Ich fand es Schade, dass im Gottesdienst vom 7.12. das Angebot gemacht wurde, dass Eindrücke u.ä. weitergegeben werden konnten, dann aber sofort jemand ans Mikro trat, der ein gutes, aber auch sehr zeitfüllendes Zeugnis gegeben hat, was bereits in Churchtools eingeplant war?? Dann sollte man besser nicht von der Möglichkeit sprechen, spontane Eindrücke weiterzugeben.
85835146	Vielen Dank an alle, die sich einbringen.
85835597	Ich finde es sinnvoller und ruchtiger wenn die Predigt nur vom Pastor selbst vorbereitet wird!
85835980	Danke für alle ehrenamtlichen und hauptamtlichen Mitdenkende :-)
85876524	Ich finde moderne Glaubenslieder sehr schön, möchte aber auch die alten Lieder und Choräle nicht missen
85878032	Ganz wichtig, immer wieder die Besucher und Mitglieder ermutigen für sich beten zu lassen, zu bekennen, Stolz zu überwinden,aufzustehen, vor Gott zu treten.Das ist so zäh, leider.Ermutigung im Prozess der Heiligung, unsere tägliche Aufgabe. Bei Herzensangelegenheiten , die auch mal ein Gespräch mit dem Pastor benötigen, zeitnahe Termine zum Reden und

	korrigieren stellen, damit sich nichts einschleicht , was den Leib Christi schaden könnte. Unter diesem Punkt leide ich sehr.
85880067	Ich kann die nächsten Fragen noch nicht beantworten, da ich zwar ab 2020 im Denkhaus Team mitarbeiten werde, aber noch keine Erfahrungen aus der Vergangenheit einbringen kann.
85880511	D A N K E für jeden einzelnen
85885336	Wer ist warum im DenkHaus Team? Da gab es für mich wenig Transparenz bzw. vielleicht habe ich das auch einfach verpasst. Ich habe grundsätzlich und auch eher langfristig Interesse mich im kreativen/künstlerischen oder auch musikalischen Part einzubringen. Wahrscheinlich sind aber die zeitlichen Strukturen dieser Teams für mich nicht umsetzbar.
85885589	Mehr Bühnendeko wäre toll, im zweiten Gottesdienst darf der Lobpreis gerne lauter!
85888166	Ich finde, dass die Gottesdienste in der Paulus-Gemeinde alles in allem hervorragend sind ;)
85891515	Seit wann ist die Gottesdienstvorbereitung so strukturiert? Bei manchen Fragen habe ich mich so gefühlt, als sei es nicht "meine" Gemeinde.
85905306	Vielen Dank!
85907484	Nochmal nachdenken bitte über die "elektronische " Begrüßung.
85931132	Zum denken gehört das hören auf den Heiligen Geist. Bitte vor dem Nachdenken immer schön vorher einladen!
85936066	Mein Eindruck ist, dass mit manchen Lobpreisliedern die Gemeinde sozusagen hochgepuscht werden soll.Das ist seelisch. Wahre Anbetung geschieht anders: der Heilige Geist macht Gott-Vater und Jesus groß und die göttliche Gnade und rührt unsere Herzen an und braucht dazu keine zunehmende Lautstärke der Musik.
85939939	Ich würde es begrüßen, wenn vor und zwischen den Gottesdiensten auf die Musikeinspielung verzichtet wird: Die gespielten Anbetungslieder werden einerseits zu "Fahrstuhlmusik" degradiert und stören andererseits sehr, wenn man zur Ruhe kommen möchte. Und ansonsten finde ich es klasse, wie lebendig sich die Gottesdienste entwickeln und was alles möglich ist - z.B. das Äußern von Gebetseindrücken oder die Gebetsgemeinschaften im Gottesdienst!
85940666	Tolle Idee !!!

85950592	<p>Hm Denkhaus. das sagt mir so Garnichts.</p> <p>Ich bin zwar ehrenamtlich in der Gemeinde beteiligt aber das habe ich jetzt noch nie war genommen.</p> <p>Liegt aber vielleicht auch an mir.</p> <p>ich wurde schon so oft zu Treffen wegen dem Amt eingeladen : Feiern und Absprache und ein danke an unserer Mitarbeiter da waren schon ein par Treffen die so was ankündigten und wo ich nie gewesen bin.(brauch ich halt nicht um zu machen was ich mache)</p> <p>Ich mache mein Dienst einfach schon seid ...7-10 Jahren.</p> <p>Und ich erwarte von Niemand etwas dafür das ich was mache.</p> <p>Ich will auch kein Danke höre, ich mache das für mich nicht für euch.</p> <p>Tja ... jetzt hast du so viel gelesen hier ... in all den Umfragen.</p> <p>Mal sehen ob es dich weiterbringt.</p> <p>Ich wünsch dir ein schöne Weinachtzeit. Wer auch immer das hier liest.</p>
85990756	Die Schriftlesung im Gottesdienst finde ich sehr gut. Tolle Betonung und dadurch besserer Zugang.
86001272	Eine Moderation durch einen Menschen finde ich ansprechender als durch ein Video (auch wenn die gut gemacht sind). Zumindest sollte es nicht so Vorschau mäßig wirken (Einblenden von Gottesdienstszenen)
86009662	Ich finde die "neue" Video-Begrüßung am Anfang des Gottesdienstes sehr, sehr unpersönlich! Schöner wäre es, wieder "live" begrüßt zu werden.
86026600	Für mich ist es immer sehr schwer, bezug zur Schriftenlesung herzustellen. Der GoDi wird ein wenig eingeleitet aber, ich benötige diese Art von Einleitung nicht.
86026761	Neben aller Strukturiertheit (die auch wichtig ist) ist es wichtig das beim Gottesdienst rüberkommt, dass wir gemeinsam vor Gott stehen. "Wir" sind gemeinsam auf dem Weg. Authentizität sollte wichtiger sein als Perfektion.
86036328	<p>Fänd es toll ,wenn es vor dem Abendmahl ein Möglichkeit gäbe,Sünde zu bekennen und Vergebung zugesprochen zu bekommen.....(allgemein)</p> <p>So ein Moment der inneren Bestandsaufnahme.....und Reinigung....</p>
86054832	"Professionalisierung" macht die Gottesdienste steril. Ebenso kann es abschreckend sein, wenn vorne, sei es in den Videos oder auch real, häufig nur die "schönen, coolen und angesagten" Typen vorkommen. Ich wünsche mir, dass ältere Menschen (50 plus) und auch die introvertierten Menschen mehr vorkommen.
86058679	Ich finde mes auch mal schön wenn man die Kinder mal teilnehmen lassen Singen oder so
86059000	Die Akustik (Sprache und Musik) sollte besser ausgesteuert sein. Es hört sich oft schrill und zu laut an und beeinträchtigt die Andacht doch sehr.
86063921	Sehr schön sind die reduzierten und dadurch fokussierten Elemente (Lobpreis z.B. nur mit Gitarre, wenn parallel Gebet stattfindet;

	Markus' Predigten mit etwas weniger "Masse" als noch vor 8 Jahren ;-); Zeiten der Stille)
86066127	Wenn Geschwister in der Gemeinde in Not sind sollten Wege gesucht und gefunden werden, um ihnen zu helfen.
86066931	Ich empfinde den Übergang von den Lied(ern) mit der Orgel zu den modernen Lobpreisliedern oft als Bruch. Ich mag beides, bin aber dann oft irritiert dass ich nach einem traditionellen Lied gleich in einen anderen Stil einsteigen soll. Hilfreich wäre ein Zwischenelement.
86070464	Beim Erstellen von Umfragen jemand zu Rate ziehen, der sich damit auskennt.
86070898	Der Segen dieser Zusammenarbeit muss nicht immer sofort sichtbar werden, wird auch sicher durch viel Zeitaufwand und Konfliktbereitschaft immer wieder neu erkaufte, und ist sicher auf Dauer sehr groß!
86072537	Ich halte trotz der Erklärung heute von Ingo das Einführungsvideo für sehr unpersönlich. Gerade der Vergleich mit dem Video im Flugzeug, welches er gebracht hat, bestätigt das. Dort ist es unpersönlich. Es wird gemacht, weil man zu der persönlichen Vorstellung keine Zeit hat und dem auch keine Wichtigkeit beimisst. Es wird gemacht, weil es gemacht werden muss.
86072739	ich wünsche mir, dass die Mitarbeiter zu Beginn ihrer kreativen Schaffensphase erst einmal Gott fragen: welches Thema hast DU? Was ist auf deinem Herzen für Datum xy? ZEig uns was dran ist.

APPENDIX L

Responses to Open-Ended Questions (THP)

Questions and responses from a THP team-perspective:

Survey Question 36_1 - What is the part of service-preparation and implementation that is most beneficial to the team?

Participant ID	Response
85776646	Das Miteinander Proben
85782081	FachWerk
85786212	Neue Impulse geben, auch untereinander.
85790561	1. Teammeeting aller Denkhäusler nach dem Doodeln
85791871	Gemeinsame Zeit in Planung, Austausch, Gebet und Lobpreis
85805295	sich gabenorientiert engagieren zu können um gottes Wort zu unterstreichen
85811565	Gemeinschaftliches Entwickeln der Inhalte
85813113	Gaben- bzw. stärkenorientierte Zusammenarbeit, bei der die verschiedenen Perspektiven die eigene Sicht bereichern.
85818607	Zu sehen, dass die Gottesdienste auf Besucher lebendiger wirken.
85821714	Der Austausch über den Bibeltext, gepaart mit persönlichen Erfahrungen der unterschiedlichen Mitarbeiter. Und dann auch, dass der TaktOrt-Mitarbeiter Vorschläge für eine Schriftlesung machen kann, genauso wie der WerkStatt-Mitarbeiter Lieder vorschlägt.
85864337	Die individuelle Sicht auf den Bibeltext
85873631	Bei der Konzeption und Gestaltung der Predigt mitdenken zu dürfen!
85877023	Die praktische und inhaltliche Unterstützung
85877635	Der Austausch über den Predigttext
85884874	sich vernetzen, Gemeinde lieben, Herz der Pastoren kennen lernen
85885026	Das Gefühl, dass wir gemeinsam daran arbeiten, dass ein Thema durchdrungen und vermittelt werden kann. Außerdem das gegenseitige Befruchten der verschiedenen Bereiche(Predigt,Musik, Kreativität, Lesung). Und zuletzt die vielen Gaben verschiedener Menschen, die im Gottesdienst sichtbar werden.
85905525	Wenn gemeinsam nach der Grundidee des Text gesucht wird, vlt. auch wenn jeder Teilnehmer herausgefordert wird seine Kernidee auszuarbeiten.
85907484	Dabei zu sein, mitzubeten

85917813	Die gemeinsame Dynamik und Wirksamkeit zu erleben. Die Sichtweisen, Gaben und Ideen der Anderen zu hören und umzusetzen. Es macht Spaß und motiviert zu mehr.
85923331	Eigene Reflexion der Leitidee und Austausch in den Vorbereitungstreffen
85947324	Austausch untereinander
86033947	das wertschätzende Miteinander
86052602	Gemeinsames Gebet und anschließender Austausch und Brainstorming
86057616	intensive Beschäftigung mit dem Thema, das durch den erlebten Gottesdienst dann gefestigt wird
86066127	Das Gebet
86068324	Die Zeit, wenn jedes Teammitglied mit Ideen schwanger geht und sie für sich im Gebet bewegt. Da kommen meistens ziemlich gute Sachen bei raus.
86069691	Die Gottesdienste durch die frühe Planung schon im Voraus vorbereiten zu können (hilft dem TaktOrt).
86070464	Das gemeinsame, kreative verfolgen das Ziel, dass im Gottesdienst alle an einem Strang ziehen, der die Menschen hin zum Thema führen soll.
86084835	Austausch über die Leitidee + Brainstorming + Austausch der persönlichen Erlebnisse zur Leitidee

Survey Question 36_2 - What would need to happen in order for the preparation as a team as well as the implementation of the services to improve?

Participant ID	Response
85776646	Mehr Freiheit und etwas Individualität zulassen.
85782081	Weiter Erfahrungen sammeln, offen darüber reden und schließlich Lehren daraus ziehen.
85786212	Stärker zusammenarbeiten, auch wenn es hakt(Technik, Kommunikation)und nicht es einfach abtun, sondern überlegen wie man solche Dinge in Zukunft regeln kann.
85790561	Es ist noch ein Prozess, der sich im Wachstum befindet. Es ändert sich so schon viel in der Praxis
85791871	Bessere Absprachen, manchmal bessere individuelle Vorbereitung
85805295	Ausreichend Mitarbeiter pro Team Jedes Mal vorbereitete Vorbereitungstreffen
85813113	Weiß ich nicht.
85818607	Genaue Zeitpläne für die nächsten Arbeitsschritte zwischen Denkhaus-Treffen und Gottesdienst beim Treffen entwerfen.

85821714	<p>Vor allem für Predigtreihen wäre es vielleicht hilfreich die Beteiligten aller Gottesdienste einmal gemeinsam zusammenkommen zu lassen (also ein großes Treffen aller 8 Gottesdienste zu machen) und da die Grundlage für die einzelnen DenkHaus-Treffen zu legen.</p> <p>Außerdem wäre es gut, wenn wirklich alle vier Bereiche abgedeckt wären, teilweise sind die Teams nicht voll besetzt, das hemmt die Kreativität.</p>
85864337	bessere Vorbereitung/tiefere Auseinandersetzung mit Bibeltext und Leitidee VOR dem Denkhautreffen. Es hilft, wenn der Prediger mehr Material hochlädt und z. B. Reflexionsfragen stellt.
85873631	Die Beteiligung/Zugang zur Gottesdienstvorbereitung stärker normalisieren - teilweise war es letzten Sommer unklar, wann eine Beteiligung (hier Lesung) gewünscht war. Häufig hatten die Vorbereitungstreffen bis dahin bereits stattgefunden.
85877635	Häufiger mit den selben Leuten zusammen arbeiten, so dass man sich schon kennt.
85884874	evtl. feste Teams
85885026	Ich habe die Treffen als gut vorbereitet erlebt, denke aber, wir brauchen noch mehr Zeit um in diese Art zu arbeiten selbstverständlicher hineinzuwachsen.
85905525	Bisher waren einige Treffen sehr knapp besetzt und dann eher frustrierend, weil dann nicht der erwünschte kreative Effekt kommt.. Das ist für ehrenamtliche Mitarbeiter dann natürlich super blöd, wenn ihre Zeit nicht wirklich wertgeschätzt wird.
85907484	ich weiß es nicht
85917813	<p>Naja, wenn die Teams Größer wären und ein stärkeres Gefühl dafür hätten, dass sie Gottes Reich bauen und zusammen gehören, könnte ich mir vorstellen, dass sich noch mehr Menschen beteiligen. So würde sich die Arbeit auf mehr Schultern verteilen und der Einzelne könnte mehr einbringen. So würde die Denkhaut Arbeit eine Größere Buntheit bekommen etc...</p> <p>Aber, leichter gesagt als getan...</p>
85923331	Momentan wenig Struktur und Anleitung mangels Verantwortlichem
86066127	Weiß ich nicht.
86068324	Zeitpläne einhalten, rechtzeitig fertig sein mit den Vorschlägen und Ideen.
86069691	Ich sehe noch nicht, dass wir Musiker von den Denkhautreffen für die Gottesdienstvorbereitung so sehr profitieren oder uns groß einbringen könnten. Es ist zwar schön, mit hineingekommen zu werden, aber ganz nüchtern gesagt ist es zunächst einmal grundsätzlich ein weiterer Termin.
86070464	Mehr Feedback, über das was gelaufen ist.
86084835	z.T. bessere Vorbereitung der Pastoren und höherer Anteil der Anwesenheit der Leute beim Treffen

Survey Question 36_3 - Would you like to comment on any issue concerning team-work not yet covered by the survey concerning team-work?

Participant ID	Response
85790561	Es sind noch nicht alle MA MT-fit. Das behindert die Kommunikation
85821714	Die Arbeitsweisen der Pastoren und ihrer jeweiligen Vorbereitung sind sehr unterschiedlich, das schlägt sich auch in der Qualität und dem Erfolg der Treffen nieder. Aus vielen Treffen bin ich positiv motiviert rausgegangen, manchmal war es aber auch frustrierend, weil man gefühlt nicht wirklich etwas geschafft hat.
85873631	Es ist gut, einen guten Teamleiter zu haben, der bei Bedarf auch pro-aktiv auf Mitarbeiter zugeht.
85907484	nein
86057616	nö
86066127	Es herrscht eine hohe Fluktuation in unserem Team.

Questions and responses from a THP personal perspective:

Survey Question 40_1 - What is the part of service-preparation an implementation that is most beneficial to you personally?

Participant ID	Response
85776646	Wie gesagt, die gemeinsamen Proben
85782081	Das gemeinsame Gebet für den Gottesdienst
85786212	Mich mit Texten aus der Bibel zu beschäftigen, von den ich vorher meistens nicht alles kannte.
85790561	Die Brainstormings bei den Team-Gottesdienstplanungstreffen. Erarbeitung von Bibellesetexten und Auswahl von Abendmahlsversen
85791871	Geistliche Einheit des Teams, gute Abstimmung/Kommunikation
85805295	Wenn ich meine Gaben richtig einsetzen kann
85811565	Gemeinschaft
85818607	Dass verschiedenste Elemente, die durch verschiedene "Köpfe" durchdacht und entwickelt werden, auf eine Leitidee hindeuten. Die Pfeile zeigen aus den unterschiedlichsten Richtungen auf dieselbe Sache.
85821714	Zu sehen, wie aus vielen Einzelkomponenten ein großes Ganzes entsteht. Und sehr oft hört man auch persönliche Glaubensgeschichten der anderen Mitarbeiter, das ist sehr oft ermutigend.
85873631	Das Mitdenken dürfen, bei der Konzeption der Predigt; die persönliche Vorbereitung (hier: Einüben der Lesung)
85875483	arbeiten am und im Wort Gottes
85877023	die eigene Predigtvorbereitung
85877635	Zu erleben, wie Menschen durch die Botschaft von Gottes Wort im gesamten Gottesdienst berührt und verändert werden.
85884874	Zeit mit Gott
85885026	Was ich für das Team geschrieben habe, gilt auch für mich persönlich. Ich finde es schön, sichtbar ein Teil am Leib der Gemeinde zu sein und andere "Teile" (Menschen mit ihren Gaben) zu sehen, an denen ich mich freuen darf. Ich finde es auch spannend, in die vorbereiteten Gedanken der Pastoren eingeweiht zu sein und mitdenken zu können.
85907484	Intensive Begegnung mit Gott durch Textlesung
85917813	Die eigene Wirksamkeit zu erleben, vor allem, da es eine direkte Möglichkeit gibt kreative Gaben einzubringen und Sie werden sehr respektvoll behandelt.
85947324	In Ruhe mich auf die Aufgabe vorbereiten zu können und sie dann zu tun.

86033947	Das Gott immer seinen Segen dazu gibt. Ich fühle mich ausnahmslos beschenkt von ihm.
86052602	Persönliche Vorbereitung der Themen/Bibeltexte, Zeit mit Gott, Austausch im Team
86057616	Bibel lesen, Gottes Nähe dabei erfahren
86066127	Das Gebet und der Segen
86068324	Ich bewege am liebsten die Ideen über mehrere Wochen im Gebet und notiere mir Einfälle, Impulse in Tagebuchform.
86069691	Die Proben im Team. :-)
86070464	Kommt auf den Dienst an. Zielgerichtete kreative Zeit mit Gott.
86084835	Brainstorming zur Leitidee + Erfolge (gute Ideen und Gedanken)

Survey Question 40_2 - What is the part of service-preparation an implementation that is least beneficial to you personally?

Participant ID	Response
85776646	Durchsetzung von festen Standards
85782081	Die kleinen oder großen menschlichen Pannen, die sich aus mangelnder Planung oder Überlegung oder aus Unzuverlässigkeiten bei mir selbst oder anderen ergeben.
85786212	DAs ich die Leitidee des Gottesdienstes, meistens vor SChluss erfahre und ich mich kaum darauf einlassen und beschäftigen konnte.
85790561	Der Stau auf der Erdbeerbrücke, wenn die Meetings abends gegen 18 Uhr stattfinden
85791871	Lange Wartezeiten, unerbaulicher aber unvermeidbarer Stress
85805295	Zeitdruck
85811565	Termine finden
85818607	Wenn die Personen aus einem Denkhaus-Team nicht am selben Strang ziehen wollen. Das kann verwirrend wirken. (Ich glaube aber nicht, dass das häufig der Fall ist)
85821714	Schlechte Vorbereitung durch die Pastoren oder Ideen die im Sande verlaufen. Und es ist frustrierend, wenn man mehrere Vorschläge macht und dann am Ende keiner umgesetzt wird, was aber nur sehr selten vorgekommen ist.
85873631	Die Organisation via MeisterTask
85877635	Die Administration
85884874	Kommunikation mit Anderen
85885026	Ganz schlicht: Die zusätzlichen Termine.
85907484	mir fällt nichts ein

85917813	Manchmal zu merken, das Dinge nicht rungesetzt werden können, weil zu wenige Menschen die Begeisterung für die Mitarbeit teilen...
85947324	Unter Zeitdruck zu stehen; dann wird es nichts.
86033947	das frühe Aufstehen am Sonntag
86052602	Terminfindung/Einbettung in den Alltag.
86066127	Störung durch laute Musik. Gebet in den hinteren Räumen anbieten um in Ruhe beten und segnen zu können. Die Räumlichkeiten sind doch vorhanden.
86068324	Na, ja, dann gibt es Fristen einzuhalten und trockene (Proben)Arbeit, die Zeit kosten. Muss aber sein.
86069691	Rein organisatorische Dinge.
86084835	teilweise geringe Zahl der Teilnehmenden am Planungstreffen

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